The passion of owr lord ieſu
chriſte wythe the contemplatiõs

hierusalem
Bethania

Cher begynnythe ỳ passion of dar seygneur Jesu chryste front ỳ resuscytaciō of lazarus and to thende translatet owt of frēche yn to englysche the yer of dar lor de. M. v.c. viij.

ON to the leawde of god ād of the souueraie vyrgyne marie ⁊ of all ỳ saīctes of padys celestyall. And at the requeste of the moste puissāt and redoub tyt kynge Henry the. viij. be the grace of god bynge of englande and of frāce: the passiō of owr sauueur Jesu chryste ys transla ted owht of frēche yn to ēglysche with an addiciō of moralytees hystoriees/ cramples or fygures Takyg the begynnyg of ỳ resuscitaciō of lazar⁹. for that myra cle Amange at other don be ie su chryste was thoccasion to the felōs and false iuyls/ to imagyn and cōspire the dethe of Jesu chry ste wher for ytt ys to be notet that the resuscitaciō of lazarus was .xb. dayes. be for the pas sion of iesu chryste. for the why che myracle be cause yt was e uydent: and also the seyd lazar⁹ so named was of noble lygnage ant A grett multytude of peuple was cum to hierusalem for to sā tifie ⁊ maake Holy the feste of. Estyr: the whyche at that ty me aproched nere ād frō thēs re torted a grett cōpaignie of peu ple to bethanie. for to regarde the seyd lazar⁹ resuscited from ō the to lyk. the whyche villaige ỳ treyned to marie Magdalene/ et Marthe systres of the forseyd la zarus beeyng the distāce of. viij. myle from hierusalem. for the whyche miracle the suyiours of the spiritualite war moued why thindignation and invye Ay ens Jesu christe: be cawse they ỳ ceyued th at the peuple vulgai re vylypēded them and folowed christe to hēr hys doctrine and to see those miracies the whyche he dydō yn that villaige and yn o ther placys be the reason wher of thoblations of the scribes ād pharisiēs wer dymyny sched yn ther tēple wher for they thowht that chryste wrowght on to thē grett dōmaige: ⁊ that he achred dayly mor and mōr lawde of the peuple wher for the scribes wy the othyr maisters of the clergie assēbled to haue cownceyll and aduis how they myght be dely ued of iesu christe the whyche wrowght so gret dōmaige on to thē And that assēbly was cōgre gat be cawse of the resuscitation of lazarus. In the whyche they tracted of the dethe and passiō of Owr redēptour iesu christe wher

for owr mothyr holy chyrche ce/
lebratythe the memorye of the
passion the day immedyately fo
lowyng the resuscitatiō of laza
rus. And yt ys named passion
euyn or the saturday of the passi
on: be cawse yt was the fyrst co
wnceyll' that was holydyn / of
the dethe and passion of owr sau
ueur iesu chryste and astyr that
day: on to the ty me that he sou-
fred hys passion: they dayly assē
bled and dydd machynat hys de
the wher for the chyrche callythe
yt the tyme of hys passion / chry
ste knowyng that the howr of
hys passion was not cum depar
tyd owt of bethanie and wēt yn
to A lytyll' town of galilee na-
med ephrē: yn the whyche he dydd
grett miracles for at that ty=
me peuple of diuerses contrees:
browght ỳn to that villaige ma
ny syke men veryd wythe grye
uons maladies the whyche war
helyd when owr saulueur iesus:
towched them wythe hys hādes
And a mange all' other .i. fynde
that certeyn yonge personnes
wer presented and offred to chry
ste to thende that he wold ley hys
pyteus handes vp on thē byrthē
the disciples reproued for ther re
queste than iesus seyd to hys di-
sciples souffre the simple peuple
to cū on to me: and frō hens for-
the trowble not them of ther cū
myng to me: for the royaulme
of paradis yt ordeyned for them
as wel as for other tham iesus le
yd hys precieux hādes vp on thē
and they all' wer held of ther ma
ladies.

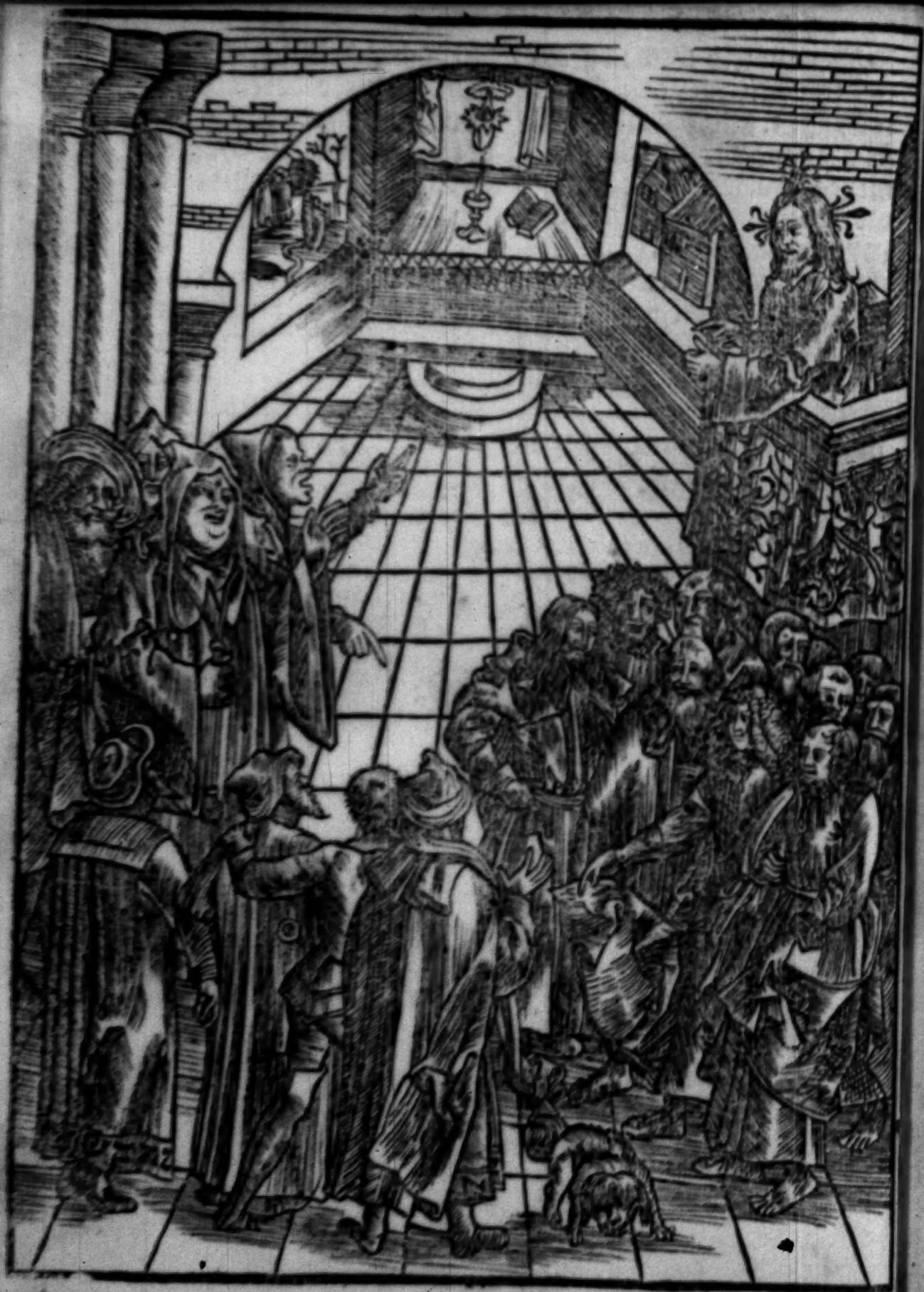
Of the souper that marye
Magdalene and Marthe
made te christe yn' the ho-
wse of symon and of the pre
cyeus onymēt wher wythe
marye Magdalene anoyn
ted owr saulueur iheſus.

The saturday after te why
chewas the saturday of
the palmys sex days befor the
solennyte of estyr iesus retour-
ned to bethanye wher as hys ten
dre moothyr was gretly desola-
te be cawse sche herd sey that the
scrybes & pharysyens hadd aspy
red and made many cownceyl-
les vp on the dethe of hyr swete
son the whyche greyued hyr wel
nygh on to dethe and that ny-
ght marye magdalene & marthe
systres of the seyd lazarus ordey
ned A souper for iheſus and hys
moothyr yn the howse of ther cou
syn: named symō the mesel And
saynct Awstyn seythe that the
seyd lazar' was at that souper
etyng at the table wythe iheſus
The whyche recomited sulche
peynyshashe had seē yn hell' ayn

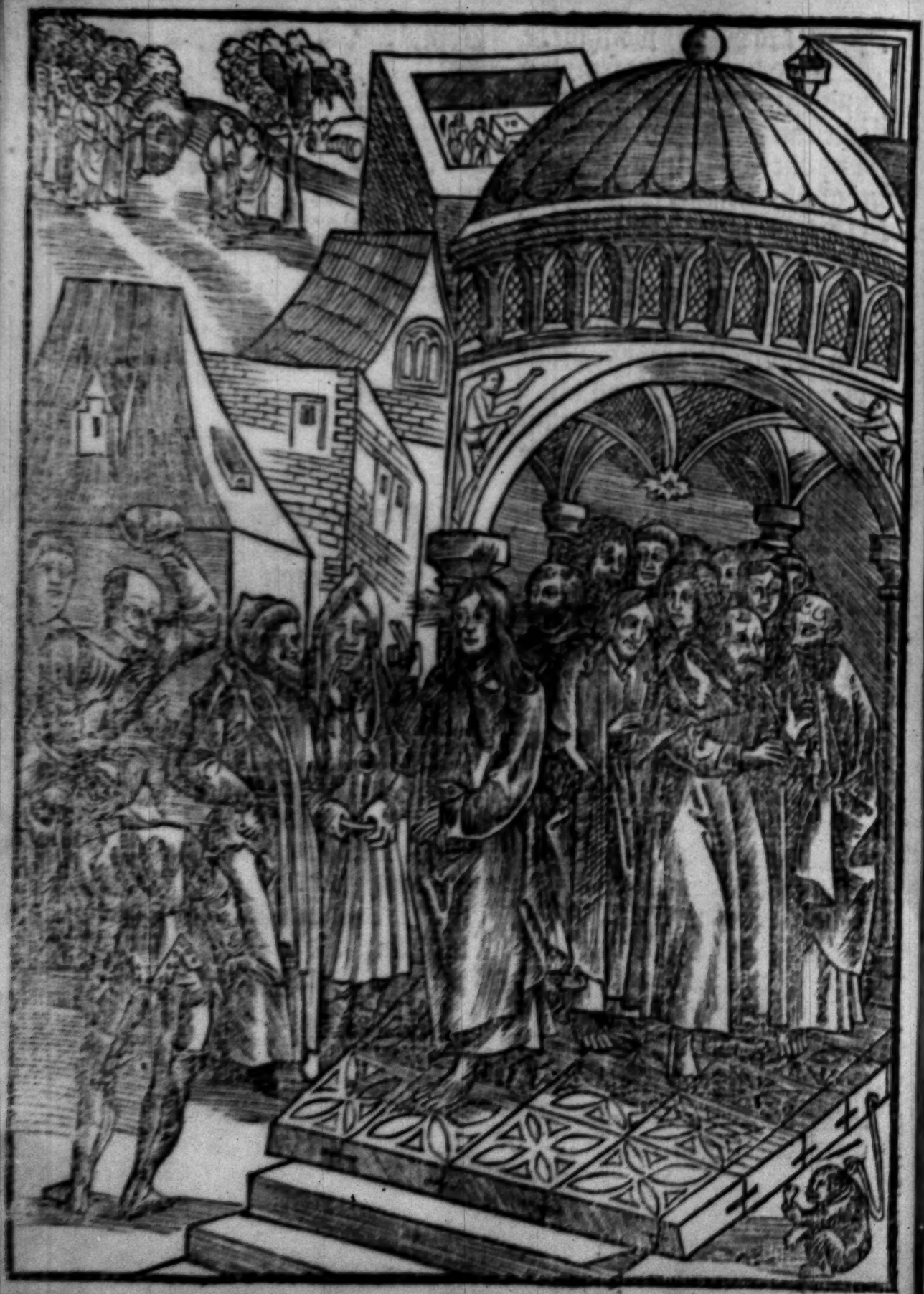
purgatoyre. And of the state of the saued sowlys the whyche wer yn lymbe he seyd that sume wer throwyn yn to the fyer of hell & ther they cryed pyteusly o thyr wer yn watres of snow & yn gret colde / the whyche was cõveheñt that ther teethe beet yn ther hedys owht of the fyer proceded A great and fumose obscuryte the whyche was the cawse of ther wepyng. And the gret rage of colde maade all the mẽbres of ther bodys to trẽble. Sũme soufred gret stynke after the manyer of brymston And o thyr wer yn the peyne of the remors of ther con styens: the whyche ys named the werm̃ that neuer schall dey for the damned sowlys schall perdurably haue thys remors. And o thyr wer cõpellyd to departe owr of horryble coldnesse of snow yn to A fer vẽt hete of fyer. And thr sodaynly they wer remoued frõ on place to A nothyr. It ys & etnally schall be on to them A peyne intollerable: to departe so sodaynly from a feruent hete yn to a colde ynestymable wythe owt ouy mean of temperance he fair o thyr tormented wythe excedyn rage of himgyr & thyrst the whyche mygth not haue an drope of watre to refresche ther timges. And thys peyn was iustyfyed ou to them for the gret & ou reasonable excesse the whyche they vmited yn multyplyyng metys & drinks ouly to the ryche & not to the poore peuple. yn lyke manyer as he dydd hym self be forn hys quersiõ For the whyche peynes seen and peeyued: lazar? ctinually after hys resuscitatiõ was full of crystesse yn hys hert. And the horreur of dethe was all wey emprynted yn hys memory. And be the reason of the remembrãce of those peynes the whyche he sye yn hell: yn the placys A for seyd ryer after the whyche tyme helynyd after hys resuscitatiõ: he neuer schewd sygne of lawghtre ner of delectatiõ or oy: but all wey persseuered pensyf and yn gret fer. And whan iesus was set yn that souper accompanyed wythe thers p sõnes A forseyd & wythe hys dysceyples marye Magdalene browght A box of Alabastre full of peyeus onym̃t the vnche poored vp on the hede of owr saulueur iesus / and also vp on hys feete: so plentyeusly: that all the hows was replete wythe that sweete odeur. The perfusyon off thys onym̃t greatly dysplesed iudas wherfor he cpleyned of marye magdalene: and seyd þ sche had spylt that precyeus onyment:

the whych yff yt had comyn to hys handes as othyr thyngs dyd the whyche wer genym to ieſus he ſculd haue ſolde yt for. CCC pens. wher of he ſchuld haue had be theſt chatt: the whyche he was acouſtumed be ffor to haue. ffor of all thos gyftys: the whych the peuple gaue to chriſte. he took awey the tenthe pte: wherwy the he ſuſteyned hys wyf And chyldres. And ther for he myght not be ſtyll but dydd manyfeſt to other hys auaryce & couuoytyſe mynde: whā he ſeyd ỳ yt was pytye to loos that precyeus onymēt the whyche myght haue bē ſold: & he ſchuld haue dyſtrybute the monay on to poore peuple O goode lorde what a gret alūſ man he was. He cowde fynde yn hys hert to make A large gerdyll of othyr mennyes lethyr. Butt dame couuoytyſe had ſo embraſed hys hert: that he determine to recouure vp on the fleſche of hys maſtre: the monay that he ſchulde haue ſtolue for hys pte. And be for ỳ he ſchuld recouure thys mouay he thowght that he muſte betraye hys maiſtre et delyure hym to the iwyſs for. xxx. pens: the whyche ys the tenthe pte of. CCC pēs Ieſ̄ pceyuyng the murmure of iudas and alſo of ſum othyr of hys dyſcyples at the ynſtās and perſwaſyon of the felon iudas: be gan to fey on to them wher for be yow dyſcontētwythe thys woman Sche hathe doon to me A gret pleaſure & A goode deede yow haue poore peuple wythe yow dayly: but yow ſchall nore allwey haue me and. i. certyfye yow that wher ſo euer thys deed of cōpaſſyon ſchall be denownced & ꝓched: yt ſcall be teſtyfyed & ſeyd ỳ ſche made thys vnctyon for the memorye of my ſepulture And ſo that day was endyd.

Bethfage
Hierusalem

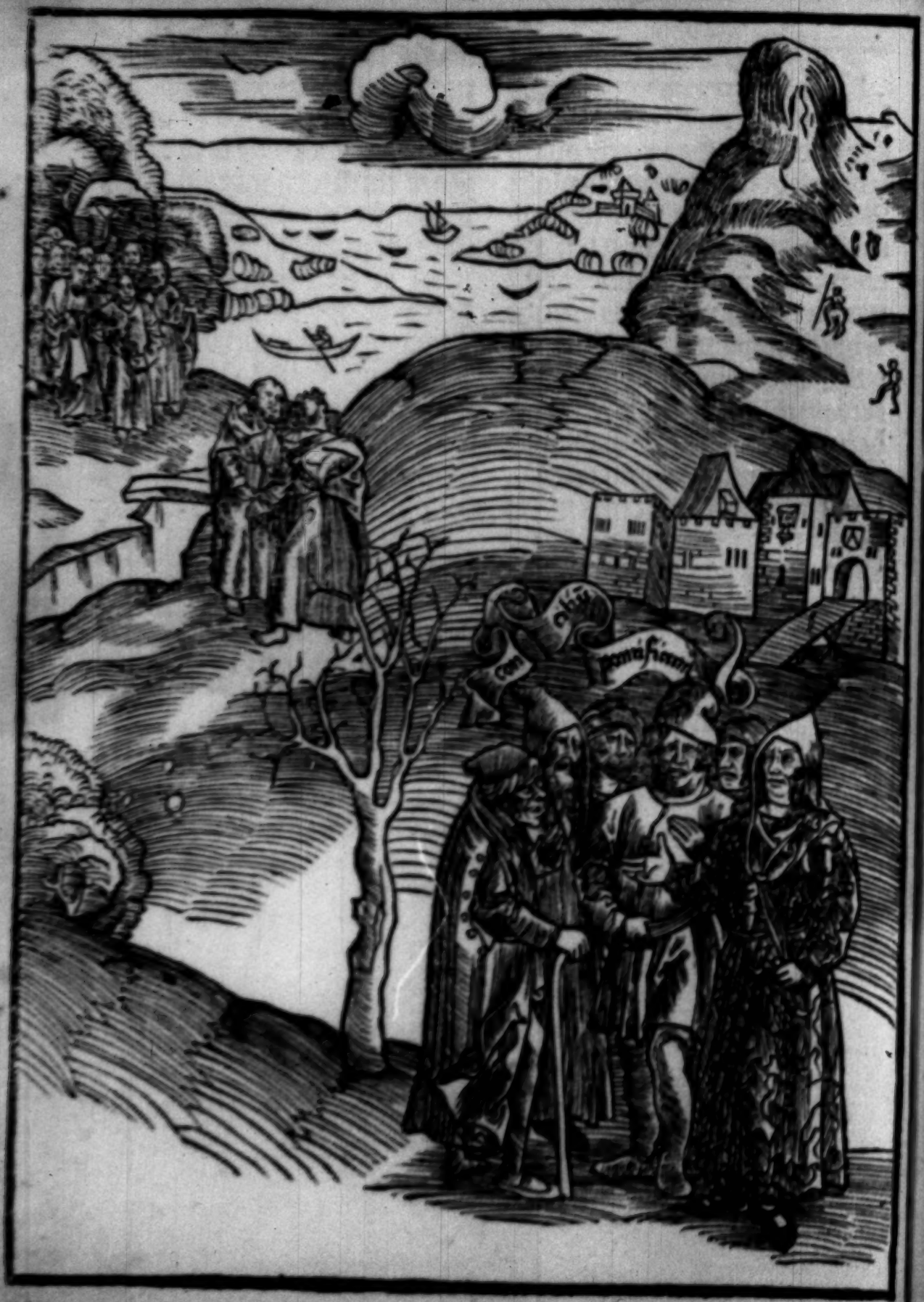


Up on ỳ monday ieſus
retourned on to ihcrusa-
lem and whan he was in the tẽ-
ple ỳ iuifs preſented to hyn a wo
mane tak in ad voultree.
Sche had offended ỳ lawe: & bro
kn ỳ bande of maryage. for ỳ
whyche offence after ỳ lawe ſche
had deſerued to be lapidate õ to de
the And whan the womane was
browght be for ihũs ỳ ſeighirs
of ther lawe & the pharyſyẽs ſeyd
to hym Maiſtre thys womane
was latly fownd yn adboul-
tree & taken and be owr laue ſche
ſchuld be lapidate to de the. now
ſchow vs thy mynd yn thys mat
for we wold gladly know thy cõ
cẽce. And they ſeyd thes wordes
for to reprehend hym yn hys aul
wer ffor yll. he ſchuld haue ſeyd
ỳ ſche had deſerued dethe: they
haue taken occaſion to diffame
hym on to the peuple of immani
te rigueur & crudelite. And yff he
ſchuld haue ſeyd ỳ ſche had not
deſerued dethe: they wold haue
ſeyd that he was A trãſgreſſeur
of the lawe of moyſes and than
they ſchuld haue occaſion to put
hym to dethe Tham ihũs began
to inclyne & bowe hys body & wy
the hys fyngre dydd wryte yn
the erthe the euangyll make the
no mẽtiõ of the ſentence that he
wroce. But yt ys to preſume ỳ
yl was the aul.wer ỳ he gaue on
to the ĩportune queſtiõ ỳ whyche
they demãded of hym: ỳ ys to ſey
ỳ the womãe had deſerued de the
after ỳ lawe of moyſes. Than
ihũs ſtode vp & ſeyd to them. he
ỳ ys wythe owt ſynne: let hym
fyrſt throw a ſton and theſe wor
des ſeyd: ihũs ynclyned hym ỳ ſe
cond tyme: & wrote wythe hys
fyngre yn the erthe ỳ whyche as
ſũm docteurs ſey was ther ſynu
ys. Be cauſe he wold ſygnyfye
on to other: ỳ they wer not men
apt to accuſe that woman. And
whan they herd et perceyued the
ſe thyngs: they departed owt of
ỳ temple & ieſus ouly taryed wy
the ỳ woman Thã ieſus redreſ
ſed hym ſtondyng ryght vp et
ſeyd to ỳ womane: wher be they
ỳ whyche accuſed the. Her ys no
man ỳ hathe condempned the.
Than ỳ woman ſeyd certes ſy
re no man hathe cõdempned me
And than ieſ⁹ ſeyd. Alſo. i. wyll
not condempne the go thy wey &
keep the from ſyn wythe other
penance ſche was not charged.

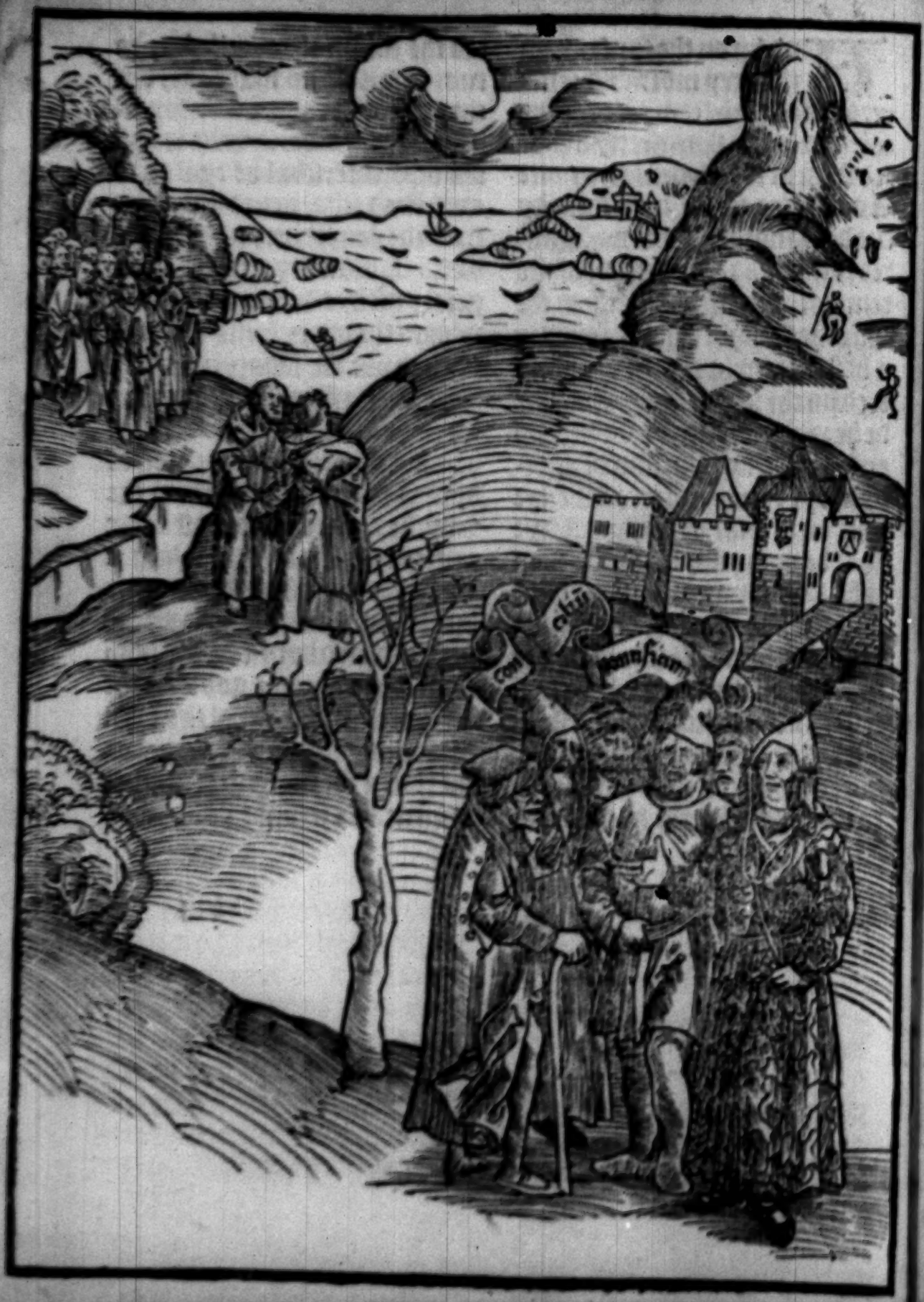


AND whan ꝑ womane departed owt of the temple ꝑ peuple entred yn to yt. and iesꝰ preched on to thē many holy doctryns but ꝑ pharisyens wyth other of ꝑ spyrytualte spake wythe gret despyte iniuryeuses wordes on to hym & called hym demonyacle ꝑ ys to sey deuylly sche. And they reputed hys saige doctryn: lyghtrusse & maddnesse of wyt Also they called hym samarytayn ꝑ wyche was as gret iniurye: as yf we schuld cal a chrysten mā A iuif ne or sarasyn. ies answered & seyd ꝑ he had not yn hym ꝑ en empye of nature humayn. but seyd i hōneur my fathyr et yow honneur not me. And after these woordes: as men furyeuse: they tooke gret callyons et wold haue stoned hym to dethe. Than iesus rendred hym invisyble on to them: & departed owt of ꝑ temple. And as he went he sye A man ꝑ wche was blynde from ꝑ tyrst hown of hys natiuite: et for ꝑ helyng of hym he medelyd hys spatle wythe ꝑ erthe & made an onyñt wherwythe he rubbyd ꝑ eyes of ꝑ blynd man: & cōmanded hym to go on to ꝑ watres of syloe: ther to wasche hym. He accomplysched the commandēt of chryst: et after that he sye wythe a clere syght.

How owr lorde iesu chryste was assayled et tempted yn the temple of ꝑ superyeurs of ꝑ lawe of moyses: & of ꝑ saducyens pharisyens & herodyens & how he answesed them.



And vp on the tuysday yn the grey mornyng iesus retourned to the temple of ieru salem wher he was gretly assay-led fyrst of the pʃydentes & moste Awntyētes of the iuys the why che demanded of hym what au-ctoryte he had to expēl owt of the temple the changeurs & them the whyche bowght et solde bryddes & bestes the whyche the peuple of fred yn the seyd temple. Aft war de he wat assaylled of the herody ens tempteyng hym and deman-dyng: yf yt wer lycite to heue tyr bute on to cesar or nayma Aftyr that he was assayled of the sadu cyēs demadyng of a womay the whyche had maried. vij. honsbā des whyche of thē schuld be her maryte: yn the worlde ẏ ys to cū iesus answeret to thys question & sed ẏ the bande off maryage in durethe only yn thys worlde: on to the thyme ẏ dethe hathe depar ted thē for yn the world ẏ ys to cum schall be no maryage. but they the whyche schal be fownden digne & woordy to be receyued of christe: schal be egal on to angelles & schal neuer dey. And than the peuple heryng these wo ordes be forn seyd merueylled gretly of hys doctryne. And whhan the pharysyens sye ẏ ie-sus had put the saducyens to sy-lence: they assembled & cownceyl led to gethyr: how they mygtht demāde of hym sum question of dyffyculte. And. i. of them the whyche was reputed most saige cam to chryst & seyd. Maistre schew vs whyche ys the gretest by cōmandemēt of the lawe Je sus answered hym & seyd Thow schal loue thy lorde godd wythe all thynhert wythe al thy myn de & wythe al thy power. It ys the fyrst & the moste gret comma dement. Te seconde ys.

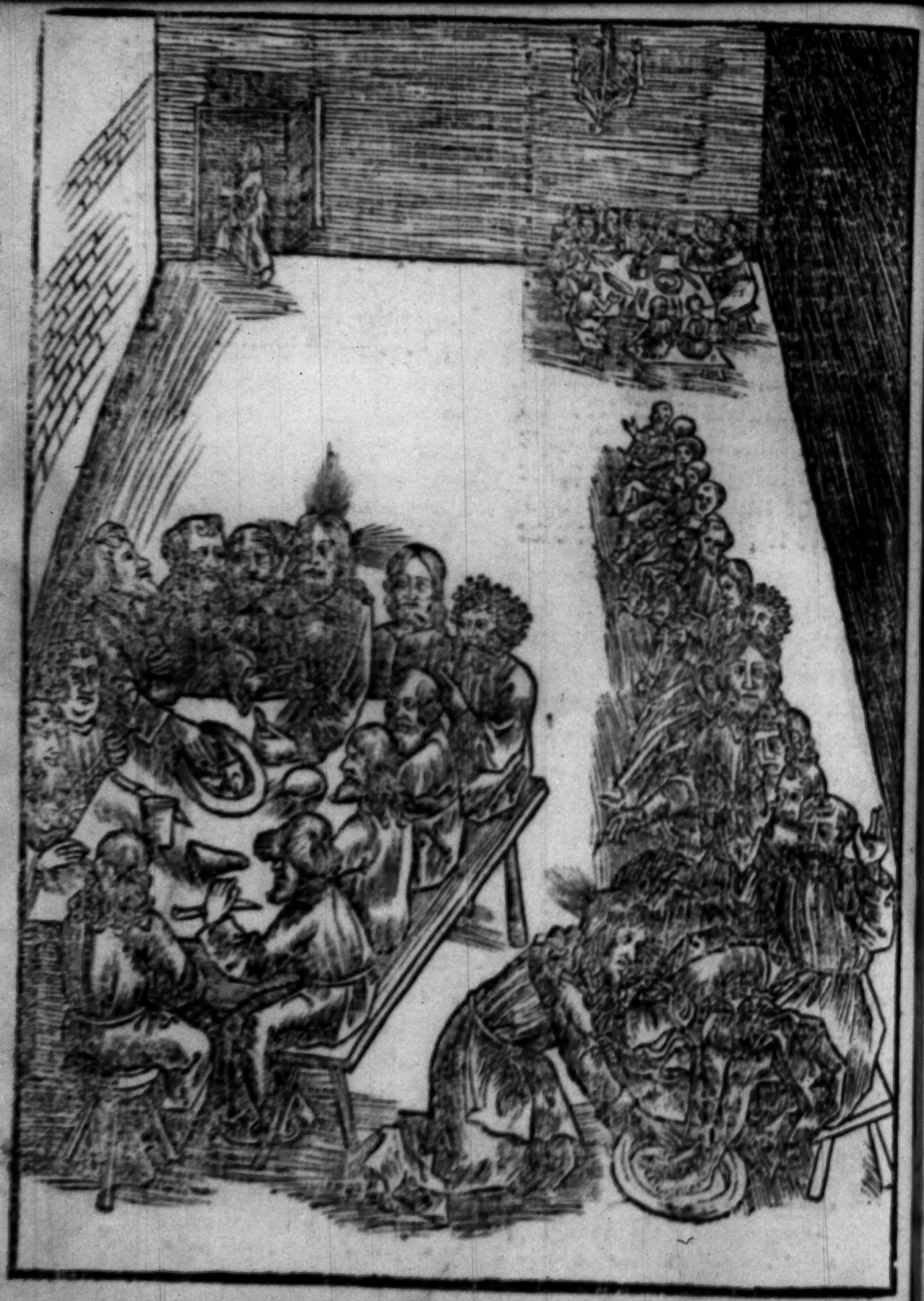

cum
damnatis

Thow schalt loue thy neih
burgh as thi selfIn thes
ij. cõmandemens: ys conteyned
alt ẏ lawe & ẏ pphetes. And thus
Iesus impossed sylence to ẏ iuys
& venqwyshed them be hys cle-
re & trwe doctryne. And aftyr
warde Iesus synyfyed & denoun
ced: ẏ he schuld be slayn of the
iuis for ẏ whyche thyng: they
schuld deserue ẏ dethe perdura-
ble of hel. Also he schewed them
ẏ ẏ cyte of iherusalem schuld be
destroyed & ẏ temple subuerted.
And ẏ iuis sculd be dysperssed: &
subiect to dyuerse seigneuries & ẏ
other natiõs schuld take ther sey
gneurye from them And yn thẽ
de: he declared ẏ vengans ẏ he
schuld take vpon thẽ for ẏ effu
sion of ẏ blode of pphetes: from
ẏ tyme of abel. ẏ iuste: on to thet
fusyon of hys propre blode. the
whyche they couuoyted trayte-
reusly to spyl. And thus he occu
pyed that day tyll yt was nyght
And whan Iesus went toward ẏ
monte of olyuet he scheud hys di
sciples the state of the fynable iu
gemẽt & the tokneswhyche schal
procede ẏ day wher for hys dy-
sciples demanded of hym seyng
schewws whan thes thyng schal
fortune: & be what manyer of sy
gnes schal we knowe ẏ day of thy
fynable iugemẽt. Jesus answe-
red thẽ & sayd be ware ẏ yow be
not deceyued for many schal cũ
whyche schal afferme ẏ they ar
cum yn my name. And many
schal be deceyued be ẏ reason of
ther wordes deceyuable But be
leue not yow yn thẽ And beforn
ẏ i schal cum to the extreme iuge-
mẽt ther schal be consurrections
of peuple And natyõ A yeust na
tyon & won royaulme A yeust A
nother. Also ther schal be gret pe
stylences & famynes & gret trẽ-
blyng of ẏ erthe And thes thyng
schal be but ẏ begymyng of do-
leur and my seruantes yowr suc
cesseurs: schalbe trowbled: & sou
fre gryeuons afflyctions & pey-
nes corpales be cause they schal
susteyn ẏ feythe and ast ẏ schal
cum ẏ consũmatyon of the worl
de And ẏ son of godd & man ẏ ys
to say christe schal cũ yn. A clow
de wythe gret power & maiesste &
schal send hys angellys yn to ẏ.
iiij. ptyes of ẏ world wythe gret
trumpettes & wythe A gret voy
ce for to assemble al peuple bothe
goode & euyl. And ẏ good peuple
schal be put an hys reyght hãde.
& the cuyll on hys lyst hãde And
he schal sey to thẽ whyche schal
be collocate on hys lyst hande.
Be cause yow haue me not mete
whan i hadd hungre ner drynke
whan i had thyrste ner clothyng

whan I was naked ner by ſyted
me whan I was ſyke ner by⁹yed
me whan I was ded yn my crea
tures whyche wer create on to
the ſymylytude & ymage of me
o⁹ whan yow ſchuld haue had py
tye & compaſſion yn my name.
but yow had thē yn no regarde
go yow at curſed yn to the fyer p
durable of hel: the whyche ys ap
parelled & o⁹deyned to the d wyl
et hys companyons. Aft⁹ ꝑ he
ſchal ſey to them whyche ſchal be
collocate on hys reyght hande.
be cauſe yow haue had pytie & cō
paſſion vp on them whyche ha-
the requyred of yow yn my na-
me mete & drynke clothyng & har
bo⁹owgh for the loue of me. Cū
yow bleſſyd of my father: & take
ful poſſeſſiō of the royaume eter
nall wyche I haue o⁹deyned for
yow from the begynnyng of the
wo⁹lde. And aft⁹ thes wo⁹des
he ſeyd to hys dyſcyples. It ys
not vnknowyn to yow ꝑ wythe
yn the ſpace of .ij. dayes ſchal be
the feſte of eſter at the whiche feſt
the ſon of good & man ſchal be ꝑ-
ſent. And the iuys ſchal betray
hym et delyure hym to be crucy-
fyed et put to dethe vp on the we
duyſdoay ieſus tharyed yn beta
ny yn ꝑ hows of marthe wythe
hys tend⁹e mother conſo⁹tyng &
ſcheuyng hy⁹ the myſtery of hys
glo⁹yeus paſſion et wēt not that
day on to the temple of theruſa
lem: as he had don on other day
es be fo⁹e. Than the phariſyens
et other ſupercieurs of the of ther
law aſſembled to gethy⁹ vp on ꝑ
day fo⁹ to adbyſe them how they
myght put ieſus to dethe. And
ſum of ꝑ counſeyl conſyderyng
the peryl. of hys dethe: ſeyd: be
war yow put hym not to dethe
vp on the feſte day fo⁹ than the
peuple ſchal wondy⁹ vp on yow
et be ſteryd wythe commotion et
Ire a yeuſt yow. The commu
ne peuple folowy the hym et ys
greetly honneured & reputed a ho
ly man a monge them. wher fo⁹
ſoufre hym to paſſe on tyll the
holy feſte be paſſed: et the peuple
departed. than yow ſchal take
hym at yow⁹ pleſature And whā
iudas kynwe of thys conceyl: he
wite to the p⁹ices of the clergi: to
know yf he myght recouure ony
thyng of that: whyche he had le
ſte yn the onymēt ꝑ was poo⁹ed
vp on the hed of ow⁹ ſaulueur
chryſte: wher of he had compley
ned be fo⁹e. And be thranſgre-
tyon of the dewyl. he cam yn to
the hows of the ſouuerayn by
ſchop. wher as ꝑ counceyl was
holdem: and ſeyd to them.

My goodly seigneurs .i. know wel ỳ my maistre ys ỳ cause of gret domage on to yow. & schall be the occasyon of yn tyme to cũ yff yow redd not ỳ cõtree of hym what wyll yow gene me. and .i. delyure hym yn to yowr handes Than they promised hym .xxx. pens of ther monay whyche was ỳ tenthe parte of that monay whyche ỳ onyment was worthe And thus iudas recouuered hys parte ỳ he had loste. And aftyr that he sowght tyme et place when he myght delyure hys maistre to ỳ iwyfs wythe owt knowr leg of ỳ peuple: to thetẽt ỳ ther myght be no letyng yn ỳ takyng of hym et thus ended ỳ weduysday.

How owr lord iesu christe dyd ethe ỳ pascall lambe wythe hys dyscyples. et admynystred on to them the pascall lambe.



deryd off what chere also myght the gudmartha make hostesse to iesus christ & rygh honorable virgin hyt ys not to dowt but that they were in ryght gret angwych and he vinesse wyth sorowfull' terys saying off a dieu to wel on to iesus as to all' hys appostyls & and discipyls whych them accõpanyed in gret he he vynesse and lykwyse whan he warnyd then habitans off bethanye that they schuld in no wyse folow hym in to iherusalem / how be hyt for certeyn ower lady and marye magdalene wyth diuers other other folowyd hym or cusued scorly after But i wold fayn know what chere thow madest O traihteur iudas & most onfeythfull' whych the day tofore haddyst p mysyd to deliuer thy master iesu in to the handys off hys ennemyes. what hert hadest thow ād what cowntẽawnce didyst thow make whan thow didyst behold and apperceue syche bytter and sorowfull' cõplayntys. O thow wyth owt hert. Or ellys wyt hert more enhardyd than stoue off marbyll' whych did not cleue on sonder to behold thys dolor? compassion.

O hert more fyerse more be stycheaud cruel: thẽ euer was any; whych woldyst in no wyse bend ne abate thy obstinate curage. how myght thy eyes endure to behold thys sorow: how dyst thow appere in syght or schew thy syllff the day that thow consentyd on to thys traht son / where of schuld folow sycht sorow to the whyche was never noue lyke. Say to me iudas kronheuse purchased thow that boldnesse by the wyhch thow dyst by so amiable a cowntenawnce eclosyng thy malice say so kamyly on to thy mastres whych dyd the so myche loue and honnowre be off gud chere seyng the gret malice off trahyson whych thow heldyst enclosyd secred in thi brest Curssydbe auarice wych did so sore enderke thy hert wyht blyndnesse / that how haddyst not schame nor remorse off conscience to consent on to thys gret and detestable trespace. yet dyd that blessyd mother begnyly ꝛmend the to god by prokownd charyte whych sche had to the and to all' thapostyls. ¶ Jesus than went in the wey whych drawethe krõ bethanye to iherusalẽ before all other as an herdy and strõg prince yn bataple agayust ower mortall' enemye wych all' hys ministers and hys appostyls all' peneyff and he dy folowyd in spekyng and murmuryng agayust

the gret cruelte and malice of the
iues and of the cõstancy and har
dyneſſe of ther maſter ih. ſe ieſus
and iudas allo whych waswyht
them accompanied ſpake parad
ñture to cuber hys trahiſon mo
re aiger ly and cruelly agaynſt
the iues than euy other comẽdig
alſo the conſtancy of hys maſter
inſomych that he feryd not to
ſeyd on to hys maſter after that
ã i he gud lord that ſchalbe tray
the: Cwhan the nyght appro
ched the lambe wych ſchuld in
ſchort tyme aſt be ſacrypfyſed ac
cõpanied wyth all hys apoſtyls
made hys laſt ſupier whych two
of hys diſciples had ordeynyd
for hym in a place whych he had
to fore ſchewyd to thẽ by a ſyne
of wõ that was chargyd wyhta
burden of water in the whych ſu
pier he ordeyned the ſacrament
of the maſſe: and afterward in
the p̃ſence of iudas he publyched
to them hys paſſion wych ſo faſt
approched and whan he had my
niſtred hys precius body on to iu
das and ordred hym pryſt after
the ſentence of ſom docteurs i he
ſey on to hym that whych thow
doyſt do hyt ſchortly and encon
tinente he departyd Than ieſus
made totheremanẽt of hys appo
ſtyls a ſermond replenyched
wyt hyghe dunſtinte in the why
ch he ſingulierly monyched them
to kepe the love ãd charyte i the
whych he had fowndyd thẽ onde
fylyd ꝛ that they ſchuld no aduer
ſite ſevour on ſondyr. And aſ the
had yelded grace for them on to
hys father ꝛ prayed for them / he
deptyd late in the nyght abewt
x. or a. xi. of the clokke. ferther
as towchig the miſteries whych
were accomplychyd in hys laſt
ſupier i wyll̃ not procede. but i.
ſchall̃ enforce my ſylfe ſerpown
de the holy paſſiõ whyche ys red
de i holy chyrch of on gud fryday
bryefly comprehẽdyng the ſens
of the .iiij. euangelyſtys wyth
owt long arreſtyng in allegati
ons or hyſtoryes to my poſe im
partinent or wythowt mevyng
ony q̃ſtiõ or dowt whych myght
ꝛeuerently be demawndyd. and
principally i ſchall̃ applye my
bylly cure to meve ower hereys
to deuotion hanyng remorſe in
conſcience of thys angwychful
paſſion Takyng all̃ weyes a ge
ret part of the text to gyther to
thend that we may clerely apper
ceyue whych we / o we ſtablyche-
ly to hold and beleue of neceſſite
and that whych ſchalbe ſeyd in
therpowndyng of the text ſchall̃
ꝓcede of a trow religyeuſe mynd
conjecturing that whych by ſem
blant myght bedoue excludyng

vtterly all errour of or obstinat affermyng of eny thyng whych schal repugne angayust the doctours of holy chyrche. And I schal diuide the tex in. xxiiij partes correspondent to the. xxiiij. howers of the day et nyght. leuyng to speke of the hystorye of iudas of pilate of the crosse of the xxx. pens of the gud thef or of he rod/ for somych as they be of no gret edifycation. But bryefly I schal employe my diligence to rehersse those thyngh whych most schuld sterr ower hertis to pytye and humilite so that we may agayne pourchasse the grace whych we lese by thoffence of synne.

How Iesus made hys prayer on to hys father on the mownt of olyuet and how iudas betrayhed hym on to the iuifs.

Whan cõ caine iesꝰ wyth hys disciples in to a towne named gethse many set by the ruyer of cedron where was a gardẽ in to the whyche he entred wyth hys disciples iudas whych betrayhed hĩ knew right wel the place for ost tymes to fore he and hys disciples were ther assembled whan they were entred he seyd to hys disciples. Syt yow here and wache in prayer lest yow fal in to temptatiõ to the tyme that i haue fynyschyd my prayer. and after that he had takyn wyth hĩ peter and the two sõnes of zebede iemes and iehan he waxed all hevy and sorowful. and than for gret constrynt of hys woo he sayed. My sowle ys hevy on to the dethe/ tary yow here and awake a whyle wyth me And then he deptyd from them the space of a stones cast and knelyng on hys knees he addressyd hys fare on to the henyns sayend father yf hyt be possible remeve from me thys dethe nevertheless not as i wyl but as thow wylt so myght hyt be. And whã he had lyft hym from hys prayer he retourned to hys disciples and fownd thẽ slepyng to whome why slepe yow myght yow not a whyle awake wyth me awake ãt pray lest that yow fall' in to temptatiõ certes the spyrit pay redde but te flesche ys in cõstãt

¶ Exposition

Uwhat may thyson to hus
sygnifye. Olwet iesus
O most pyte? father what may
we sey: syus we haue seyen that
for ower redemption and salua-
tion and to restore hus to the par
durable yoy yf the default lye
not in hus / thow hast wyt sakk
to seuffre sych paynes and ãgwy
thes of soule whych schuld aggre
ue the to the dethe. helas most so
uereyn lordwe be they whych ha
ue cõmyted the trespace where fo
re aggrethe on to hus thys dou-
leur and hevyneſſe But agayust
thyse sayengys myght paduen-
ture som man other by obstina-
te hert or ignorauuce obiect. say
eng sych suffrete and peyne was
never on to god noyson. To the
whyche i wyl wel accord that ie-
sus as thowchyng hys godhed
was forever imortal & impassi-
ble how behyt for so mychе as he
was mã he suffred i hym the pey
nes of man ferre more biter thã
ener of creature were seuffred al-
thowgh hyt was hys ppyr wyll'
and not off necessite wherefore
so mychе more ar we bownd to
rendre thankys on tho hym and
taccuse owersylf whyche ar the
cawse of hyt. Consydering that
he of so gret benygnite and swe-
tnesse and off so heye mateste
and dignite schuld of hys propre
wyl seuffre for h? sychе sorowes
and angwyches on to the deth to
the whych i applye thys exẽple
yf thow schuldest on to thin yer
tly price cõpyt so gret a deffault
and trespace that of ryght not
ouly thow schuldest seuffre dethe
but also al thy yssue and succes-
seurs sculd be dyscherreyd tho-
rowgh thoccasion of thyn offen
ce yf he schuld than haue so gret
cõpassion of thy deth that do sa
tisfactiõ to iustice he wold let hys
owue son seuffre sychе angwychе
and payne for as ower savieur
iesus hathdone truly thy hertwe
re ryght herd yf thow woldest
not haue compassion and pytye
to se an ynnocent so grevuus ly
tormented for thy cawse mychе
more than owyth how to beway
le the sorow and payne that thy
savieur iesus whych yf ys son to
theuer lastyng prince seuffret for
thyne offence. But thow percha
vnce demaundwhat awayled on
to hus the sorow and paines that
iesus seufred and how schuld we
by hys payne be partakers of
ioy. To the whych i awnsuer ac
cordyng to the exemple to fore re-
hersyd of iustice thy office schuld
haue beue punyched whych pu-
nychement yf hyt had beue reuẽ
gyd of the thow and thy succes-
seurs schuld haue bewayledhyt p

petually but syus the kyng son dyd satysfation for the hys deth was thy lyf and restoryng to tyne herytage for euer But thow wylt paraduenture azayust me replye. Sayng that yf iesus had seuffred deth only for thy redemption thow haddest ben gret ly bownden to sorow hys deth. But chasse owt of thys sowle sych on kynd thowghtys. for all thowghe he souffred deth for the hole lynage of man kynd and for al the mē that euer were or schalbe or be now present so sufficiently as thowghe he had seuffred dethe for the only yet owest thow to yeld on to hym more louyngys and thankys thā he had but only redemyd the for so mych as bye hys passion he hathe redemyd thy father and mother wyth al that thow euer descendyst of thorowghe reason where of he hath schewyd hym a thowsand tymes more gracius on to the than yf he had dyed only for the whereof apperyth manifestly that not only for ower partyculer redemption but also for the deliurance of all mankynd owt of the dewyls thraldom. in all ower orayssons & prayers submittyng hus humlly on to hys gudnesse for so mych as he knowyth what ys to hus most expedient. lykwyse as owr sawieur iesus whan the gret anguyche of thys bodye conseyued hym to sey father deliurer me from thys dethe yet he commyted hys wyl in to the handys of hys father. as we se of a man whyche ys aggreued wythe syche a sykneste that hyt ys not recouuerable except that he be cut of of hys syrurgien. hyt ys manyfest that hys bodye schal gruge to be cut yet to haue hys helthe he wyl submit hym to the wyl of hys syrurgien for he know wythe that by that peyne hys helthe schalbe redemyd.

¶ The second part off the text.

Secondly agayn iesus addressyd hym to hys prayer to whome thawngel of god apperyd reconfortyng hym in the fers batayle of dethe whyche whych so grenibly vexyd hym for the whyche he enduryd longer in prayer that he dyd to fore

sayeng father yf thys passion cān in no wyse be a voyded thy wylbe acomplyschyt for thewhych he was so sore distrubled and pencyf that hyt swete lyk on to droppys of blud yssued from hys bodye to the yerth/and whan he had fynyschyd hys prayer he retournyd agayn to hys dyscyples whych he fownd al he vye in slepe ād so aggreued that they wyst not what to awnsuer wherfore he left thē andwēt agayn to prayer and in bryef-espace retornyng he seyd to thē. slepe yow and arest in pease for thower approchyth in te whych the son off mā schalbe gynen in to the handes of synuers. Aryse let hyns now go for he draweth nere thet schal be tray men.

Expolition

Certes whan I bellhol the hystorye of thys gospel cō syderyng how iesus whyche ys lord of lyf and dethe most pure and ynnocent schul for the fereful remembrawnce of hys dethe swette hys precieus blod how fe refull schuld be on to hus the remembrawnce of ower dowtfull dethe. O most puyssant god father and lord of al thys world yf the batayll off dethe whan hyt was on to the representyd and that thy himanite schuld tast the bytnes off dethys wowndis thant the dredfull angwyche yf hyt sculd cawse the to pray so affectumbly whyche know for certeyn to entre in to the eternal glorie. what marnayle ys hyt yf I myserable and wrechyd synuer whych tremble by dowt not knowyng wheter to be cum aftermye dethe ne yn watway I schal entre other off saluation or off damnation eternall. what marvayle ys hyt yff my hert be wythe gret angwyche distrubled whan I call to remembrawnce the bytter horreur off deth. so oftyn as I here hyt named or that hyt fallythe yn my remembrawnce. how behyt gud lord forgyff on to me the herdnesse off my hert whyche wrappyd yn the 'mysery off syn haue on to that lytle respect. Than syus ther was so aigre cōflyct be twēt iesus and thys dethe 2syder what batyles thow dayly endurest be twen thy flesche and/and sowle

betuene thy soowle and thy ene
myes of helwhych threteyn the of
dethe of all sydes. Be therfore
yn thy prayer dylygent to ther
emple off ower sauieur iesus
And yn prosperite prouide for
the dowtful passage of dethha
uyng of thys passion remem=
braunce. But as the gospel espe
cifyethe he yet prayed agayn the
thyrd tyme. in tewyche maywel
be consyderid in what distresse
hys humanite was for the dred=
ful remembraunce of hys dethe
and alwayes benigly he recoy=
ued on to hys disciples in them
recöforteyng of ther gret angwy
che and heuynesse mekly ace=
ptyng the fragylyte of ther natu
re whych whyche was so pey=
sant and oppressyd wythe sion=
dyr. how be hyt thys ys a detesta
ble vice of ower fragylyte so cor
rupt and to evyl ay prompt that
we schuld ofttymes be of more
force and more redye to evyl thā
gud as hyt apperithe by iudas
whych wythe hyghe diligence la
bured taccomplyche hys trahy
son. after iesus gaue thom leue
to slepe how be hyt ther slepe en
duryd but of final tyme for ther
master iesu knowe ryghtwel that
iudas approched to betray hym
and for that he sayed to thē hyt
suffycethe aryse let hus deppart
Truly thys was a ryght hert de
partyng whan he went tendure
hys sorowful passion. But whe
re was hys most dolorous mo
ther and what dyd sche in thys
sorowfull nyght. Certes yf the
fauls iudas wached so dylygent
lyto betray power sō power sta
blychyd loue most ardent to wer
power chyld cowld not seuffre
yow to slepe ne take no. rest and
religusly we may correcture that
thawngell off god reconfortyd
yow as he dyd yow blessyd son i
hys sorow. for hyus the avngell
off he vyn was so benigne and
mercyable as to reconfort the hu
manite off ower sauieur wyche he
neded not off hyt for so myche as
hys infemite diuinite was suffici
ent to reconfort hym all hys an
gyssh. hyt may welbe conjectu
ryd that yow most graceus la
dye whyche had so gret inde off
recöfort were not devoyde of the
consolation of power gud aun
gell wyche ner soloyd yow and
kept yew or off tom other seyng
that thorowghe the pureues off
power virginite yow assembled
them so myche and also for the
honeur off power son to the why
che they be subiect ād as hys obei
sawce. and also hyt ys ther nake

and office to cowncelle and recō-
fort them wyche be in distresse di
scōforte by tribulation. in evidē
ce wherof the gospelle makyth
mencion how iesus was confor-
ted of thawngellys wan he was
in desert and how they applyed
continually ther bysy cure to do
hym honeur and seruice. wherfo
re we owe to gyne thankys on to
the blessyd angellys of paradise
whych gaue cōtinually so gret dili
gēce ād cure of ower helth how be
hyt ryght lytylle we do consider
hyt and ful seldon whan pow be
presēt exhortyngt hus on to gud
nesse we do not regard power bōte
but wyth owt schame cōmytt ab
hominable trespassys in power
preseēce ye and sych that we wold
for no thyng cōmyt in the presen
ce of an yerthly man whych a
thowsand tymes ys lesse of di-
gnite thā power excellēt nature
whereof in thys case ower de-
fault ys ryght gret that we be on
to pow so onkynd whych in all
places be they neuer so secret sese
not to honeur and reuerence so
long as ower abhominatiō chas
sethe pow not from hus ye and
for all ower fylchnesse sese not
to cutyse hus to mādrinit Andrew
tes hūble subiectiō had on to my
feyth hyt may welle coniectured
that the thangell gabriel whych
browggt on to pow the poyus sa
lutation of exaltyng in dignite
to for all womē and of ower sal
uation lest pow not in thys so-
rowful batayl ouoyd of socowre
how coul pow cōtinu power cha
rite and reuerence whych pow
owe on to her wyth owght visi-
tyng her in her ryght grenus tru
ble for so mychc as pow did visi-
te her to her gret ioy and confort
whem sche seyd behold the han-
mayden of god after thy word be
hyt donowyth me. syus sche ōser
uyd hy thys hnmble coulētemēt
to be mother on to hym whych
ys lord on to all the angellys in
paradise. hyt semethe to me that
wyht owt preiudice i may bele.
ue that pow gabriel dyd visite
her.

¶ Th thyrd part of the text

AND as ower lord spake
on to hys disciples. iu-
das won of the xij after he had ta
ken cōpany he cām wythe a gret
multitude of pepp wythe lanter
nes cressentis alaieurs glayues
and staues whych were sent by
the cōmawndement of the prin-
ces and prestys and masters of
ther laue and awncientis of the
peppl. he that betrayhed hi had
gynen a tokyn on to thē sayeng
he that i kysse he hyt ys hold
pow hym and lede hym wyth

pow priuily. And eyncouenēte he cām to iesus and seyd on to hym god the saue master and approchyng on to hym he kyssyd hym and iesus seyed on to hym wythe thy kysse iudas thow hast betrayhed the ion of maufrend what ys the cawse of thy cummyng. Than iesus knowyng al whych schuld enchawnce on him awawncyd hym forthe and seyd whome ieke pow: they awnswe ryd iesus of nazareth Jesus awn swret. that ys i and iudas whych betrayhed hym whas in ter com pany. And after he had seyd on to the in iam he they wēt bakke and fel to the grownd Agayn he askyd them and seyd. whome se ke yow and they seyd iesus of na zareth. and iesus awnswerydi haue seyd on to yow to fore thal i am he wherefore yf yow seke me let thyse eskape to thend that thy scripture may be fulsyllyd whyche sayeth of them whyche thow hast gyuen me i haue lest noue. than they approched and leyd handes on iesus and hold hym.

Exposition

Where schal i begyn or of what schal i haue moye maruey'le othere of the detestable wykednesse of iudas or of the inestimable mercy of godwhych receuyd hym as a frend. or of the cursyd obstinature sse of thē whyche so cruelly com to take hym / or of hys maruel? mekne sse wher by he suffred to be bowndē to cru elly and to be halyd of them so schamfully. and in especial in that ỳ he as feble and on myghty prayed that cruel iudas to lat hys apostyls to escape. Truly mesemith that we owe mythe to repzene the malice of iudas how be hyt truly in ower tyme assem ble hym in lynyng. iudas betray hed hys master by cunityse as to chyng hys humanite whych we de dayly towchyng hys diuinite iudas scale the guddes of power mē to gyf to hys wyf and chil derne whych truly many of holy chyrche do and executeurs iudas for all the sermōdys of iesꝰ wold neuer refreyne from hys vicius luyng how many sermondys he re we whych we haue but lytill re gard at. Judas receuyd the po ꝑ cieus body of ower lord in thosta te of deblysymei euyll puypose by reason wereof the enemy of heell had more dominim in hym ys ther not som prystes whyche fere not to mynister tha holy sa cramēt in that estate. Truly we may wel say that iudas had an herd hert whā iesus seyd hyt had beue beter for that mā neuer to

haue bene borne that schuld be tray hym et yet that dredfull ther cowld not abate hys malice. but paduenture the cruelte of som wyll demawnd wherefore won blauath so myche iudas of hys trahison sayend that the mystery of ower redemptiō had not bene other wyse fulfylyd or that iesus myght haue retrayhed of hys pupillāce. or that he had hym do hyt in so myche as he sayed to hym that wyche thow doyst doo hyt schortly but astowchyng thise dowtys i schall assoyle them. godwythe hys nyghtwyl fulfyll the ordyr of hys wysdom by the whyche he hath gynen on to euery mā fre liberte to euery pson in this world by thewhych he may do euyl or wel as he wyllādower lord wyth to son of hys iustice ād to som of hys mercy wythowt doynig iniury to duy wherefore that whyche ower lord dyd on to iudas oppynly som tyme by fayrenesse as to weche hys frete et to hold secret so long tyme hys dede and kal hod and to schew hi felik so familier on to hi. sō tyme also by rigeur as to schew on to hym hys damnatiō and tho sey on to hym that whyche thow doyst dohyt scortly. hyt was sufficient yf he had wold to haue wyt drawm hys purpose. seyng that ower lord schewyd on to hym so manifestly hys trespace yet thappostils wened that he had goue to bye som thyng for ther maistyr and themwhan iesus seyed on to hym that whch thow doyst do hyt schortly for yf they had knowē that iudas wold haue betrayhed hym they wold haue retrayhed hym by sō menys namely seynt iohū whyh famyliely and secretly askyd of iesus who schuld betrahy hym and whā iesus had gynen hym the tokyn evyncontinence he was ravyschyd in spirit & reclined hys hed to the brest of iesus where he beheld the secretys of hys diuinite wherefore he accusyd not Judas to the other appostyls.

¶ The. iiij. part of the text.

Than symō petrus whyche had a sword drewe hyt and cut of an ere of a sergent of the byschopys named malcus wherefore iesus seyd ont to peter the passiō whyche my father hath gynen me wylt thow not that i seuffre hyt put thy swordī hys schete certes al they that stryke wyth a sword wyth a sword

ſcall perych wenyſt thow that
i may not pray my fater to ſendi
ne byhandey onore than .xij. le-
gions of awngellys. how ſchuld
than be fulfyllyd the ſcripture.
hyt muſt be ſo. wherefore ſouffre
thys and whan he had towchyd
the ere of malcus hyt was ebyn
stinēte hole agayn. and thā ſeyd
ieſus to the peuple. pow ar cum
on to me as on to a theff wythe
weppyn? to take me i was euery
day cōuerſant wyth pow in the
temple where i prechyd to pow
why dyd pow not thā lay hādys
on me but thys ys power hower
and myght of darkneſe and in
thus dayng ys the ſcripture accō
plyſchyt. Than all hys diſci-
pies fled from hym And te iuifs
toke ieſus and bownd hym and
led hyn fyrſt to anne for he was
ſiturgē to cayphe whych was bi
ſcope for that yere thys cayphe
was he that gaue cowncel to the
iues that hyre erpedient for won
man to dye for the peuple.

Erpoſition

Now goyth ower bleſſyt ſa
uiour in maner of a thef
or meurdrier to hys deth all alō
dewoyd of ſolace hys appoſtyls
haue forſakyn hym howbbyd
trulyfhe goyth not a loue for ſom
draw hym ſum puſche him and
trede on hym he ys not a loue
that ys compaſſid on euery ſyde
wythe ſo gret a multitude of cru
ell towrmentours whyche ſea
ſyd not to anoye hys precius bo
dye O pow arrowſyd iues blyn
ded wyth obſtinate malice thyn
ke pow that by power force or
myght pow do ſo lede ieſ? & that
pow hance hym by cōſtreynt in
power ſubiection that wythe a
twynklyng of an dyt myght ha
ue eſcapyd pow & cauſed pow to
dye or the yerthe to ſwalow pow
or by the fyer of vengeawnce de
ſcendyng from heuyn all tobren
pow whych pow owe ryght wel
to know hyus he ſy? he ſo oftyn
eſtapid power puiſſācewhā pow
wold by fowdry way es haue va
ynquiſchyd hym ād ſtoned hym
in the temple. but as men cuyo
ynig power cruel ōde pow avan
tyd and gloriſiyd pow in power
malice ſaing now we hold the ie
ſus thow ſchalt not now a voyd
ower handys. forthe forthe haſt
the & hye the forward. thus ſom
of pow bet hym wyth power fe
te the other wyth power knees.
and ſom pulled hym by the here
and by the berd ād chynue chreti
uyng hi whyt gnaſchyng of ther
tothe & grymyng mokkyng and
inbātyng power ſpityt of power
crueite ſaying. nowne haue pow
faire maiſtre pow had nede to ꝓ
che wel or pow eſcape ower han

dys alyght hyther ſoeyd they to the berers of the creſſentys and torchys let hus ſewhyther hyt be hee paraduenture approche ſeyd ſom of yow me thynkyth hyt ys not he yes awnſwer yt an other ſort of yow we know hym by hys pytieus lokys & for diſdayne ſpared to thruſt the breuuyng torchys in hys bliſſyt vilage and dropps the ſcaldyng greſſe on hys precieus bodye. O pytieus mother of god ys here the ſwet nowryſchyng whych yow gaue to yower bleſſyd chyld ys thys the glorye that he had at hys intreſt in to therualē on palmys ſonday truly he ys now fallyn in to an other caſe how behyt not malgre him for agayuſt hys wyl ys no tyng done ne no neceſſite nor deſtine conſtreyned hym to ſeuſice thys marnaileus indignation but hys propre wyl. to deliuer hus owt of the bondage of ſynne by reaſon whereof we were in priſon and ſeruayge off ower mortal enemye ād to thēd alſo that we ſchuld more be bownde to hys gudneſſe. for hus vterli ys hyt that that ieſus goyng on thys maner bownden towerd hys bytter dethe. But let hus a litle retourne to the blyſſid awngellys. whyche ieſus ſayed that hys father wold ſend hym at hys obeiſſance furnobntyng the nombre of of .xij. thowſan legions. and in euery legion ys cō teyned the nombre of .vj. thowſād. vj. hōdred ſyxty ād. vj. who ſe puyſſance who can coniecture Certes hyt ys manyfeſt that yf the prouiſion and ſage ordinance of ieſus had not retrayhed thē they had in a moment of tyme for the honeur and recuerance whyche they owe to ieſus confowndyd thys vyle compaignie but they refreyned paiſibli tobey on to ther maiſtre: & for ſo mich e as ſom were in that compaignie whyche ower lord had predeſtinat to ſaluation they wol not in the nombre of ſynuers cōfownd them whych ſculd be ſalued whe re in ther merciableneſſe may ryght evydētly be noted for whā thappoſtyls demanded of ower lord whyther they ſchuld ſtrykē wythe weppn pot had ſtrykē there of malc? away to foro ower lord had awnſwerid having pad uēturei hys purſoſe to haue hurt hym more grenuſly for ſo mych e as he was moſt byſye to take ower lord as hyt oftynies encha wncythe that they whyche be belongyng to platys of the chirche be moſt redye to do cuyl but after ower lord had holyd hys wownd ſemblably he holyd hys ſowle

for he was conuerted more euer
ower lord schewyd gretly hys
mercy whā he entreted for the de
liuerawnce of hys appostyls se-
yng that many martyrs whyche
neuer saw the gret myght of god
as they ded wylfully whan they
myght haue escapyd dyd put thē
sylf for crystys sake i dawnger
of dethe but sythe was the puissō
of god to theraltyng of ower fay
the Thys sword was won of thē
of the whyche thappostils spake
of in the sene whā they seyd mai
stre we haue here. ij. swerdys. ād
iesus awnswered hyt sufficethe.
to sygnifye that the temporal
sword was in the gwydance of
brynt poter and the spiritual al-
so but the tēporal sword whych
seruyt he for executiō corpal and
mortal owy the to be exercysed
by the tēporal ād seculer prices
by thauctorite of iustice and not
of cruelte ne vengeance. he schal
periche wyth sword after the sē
tence of iesus that he schal deser-
ue dethe. But helas how myse-
rable was the deptyng of iesus
and hys appostyls. what ys the
tonge whych can expresse power
in ward sorow whan pow dirst
not sey farewel on to power mai
stre but as dismayed flede on son
dre som here sō there how behyt
after ward power cōstanty was
sythe that pow feryd not to suf-
fre dethe for cofessyng of hys na
me hyt myght so happyn that sō
off pow fledde on to the howse
wher ower lady arrested accom-
panyed wythe other womē & in
especial hyt be rectured of seynt
iohñ theuangelyst. whych was
the yongmā that the iuys bere-
nyt of hys mātel by reason whe-
reof he was al nakyd. whereof
no marnel yf he were strykē wy
the a doloreus pang of sorow ād
schame. whych fledde fyrst on to
the howsewhere ower ladye was
for secowre & garmētys but whā
he was there he could not spoke
for the gret sobbyng of hys hert
but by and by after ower ladye
knewe hyt was he sche wyst wel
hyr blessyd son was takyn whe-
re fore sche sayed now ys the pro
phesye fulfylled whyche sayethe
I schal stryke the schopherd and
the schepe schalbe sparkled on sō
dyr. and tornyng hyr to mary
magdalene helas dere louer thy
master whyche thow hast so my
che honowryd ys now takn & dra
wē towerd hys dethe. how seyst
thow iohñ ys hyt not soo Pardō
me blessed maistres sayed he yn
syghyngh & greuus sobbyng my
horreur ys sythe. but what tarye
I here gyue me a vestmēt & I wil
retorne ād pow schal tary to hyt

he day for so mychе as hyt ys to
yower sewerte ne honowre to go
wandryng in the secretes at thys
time i schal recowut on to yow al
that schalbe doue Thike here the
surplus de yowr peuple consyder
the sorowful hert that ower blef
sed ladye and the other maryes
had what they knowther souere
yn lord & maistre thus cruelly to
be entreted of hys enemyes.

¶ The .v. part of the text

A yong man clothed wyth
a sydone on hys naked
skyn folowyd ower lord and the
iuys wold haue held hym but he
threwe frō hi hys mātel and fled
al nakyd. And symon peter and
the other disciple folow a lōg by
hynd to the cowrt of the price of
prystes. for he was knowen of
the byschoppe ād entred whyche
iesꝰ in to the byschoppys cowrt
peter was wyth owt at the gate
ād the other disciple whychewas
knowē of the byschope yssued ād
cawsed the portyer to let hym in
and whan the portyer saw hym
and beheld hymart not thow wō
of thys manes disciples and he
seyd to the woman I knew hym
neuer ne I wot not what thow
sayest. The seruantys were a-
cowld ād stode at the fyer to war
me thē and peter stode wythe thē
and warmyd hym to se the end.

¶ Expolition.

O what schuld I sey of thys
that seynt petyr wyche
ys the hed & fowndation of holy
chirche chosyn of god whych
thowght hym sylf al ferme and
stablichyd in the feythe and loue
of hys mastre schuld thus forsa-
ke hys lord for the word of sīple
maidē whatowith thā to beower
trust and what schuldwe iuge of a
ny creature in thys mortal lyf.
O incorporalle hyghnesse of the
iugemēt of god whyche so enser-
chyst and knowyst the dedys of
mā Thow mā whych after thy
sēblant as now louyst god & ho-
nowrist hym in somyche that in
thy coscience thow wildest not
for al the world 2mytt a dedly syn
ne and that thow art ī thy mynd
deuoid of vice. gyue audience to
the cowncel of thappostyl. exalt
not thy sylf folichely ād vaynly
but submyt thy sylf by dred ād fe
re for thow wotyst full litly how
thwoart accept of the hye iuge
and of hys godly puritē thowght
thow esteme thy sylf yn thyn
owue conscience to be of parfect
linyng at the lese thow knowyst
not i to what case thow schalt be
i or to morow. regard seynt po-
tyr whyche thought hi sylf most

conſtãt in charite to hys maſtre
yet in ſchort time after he denied
hym. And on the other part he
that had ſeyen the thef whyche
was neuer yn compagnie ne cõ
uerſanſt wyth ieſus and was a
thef pronyd and condempnyd to
dethe wold lytle haue iugyd thad
he ſchuld haue had eſperance of
hys ſaluation he wold paduen-
ture haue confeſſed hym to be ſer
uant to ieſus where ſeynt petyr
denyed hym wherfore me ſemy-
the that ther ys no thyng more
ſewer ne bettyr than tabyde alle
wayes in humylite vnder dred
and fere thabyde te mercy of god
And forthermore thys hys and
ẽfermaſiõ on to on to thẽ that to
haſte ly wythowt aduiſe or con-
ſeil entrepriſe to do gud worky
behyt of religiõ or ony other ſay
end in ther hertys I wyl do thys
or I wyl do that and that they
had leuer ſeuffre gret martyrdõ
rather thã they wild cõmyt won
dedly ſyn ingeyng alle other and
hauyng thẽ in indignation whã
they ſe thẽ bay nquiſchyd of eny
temptation for ſo myche as they
thynk thad they wld for no thig
do ſo. And yet they be ondron
wyth a lytyl wynd of wayn glo
ry more grietus ly ſonit tyme thã
they whyche the condempne for
ther oppyn ſynues they wol fulle
lytle wat angyth oner ther pey.
I ſey not yet that a ma ſchalle re
ceue ſyche temptations but that
ower hope and truſt of victorye
cum of godde and not of ower
force or of the vertues whyche
we haue purchaſſyd of gud wyll
or of ower owe wyt or ſkeil how
behyt won owithe at al tymes to
do hys devour and thã god why
che ſeuffryth no mã to be tẽptid
farther thã he may reſyſt wyl ay
de and ſocowre.

Thow anne examyned ower lord

The ſyrt party of the text
the byſchoppe than de-
mãdyd ower lord of hys
diſciples and of hys dotryne ieſ
awnſuerȳd. I haue oppynly ſpo-
kyn on to the world and tawght
in the ſynagog and temple whe-
re al mẽ haue ben aſſembled and
yn hyd places I haue ſeyed no
thyng why doy thow than de-
mand of me aſke them whyche
haue herd what I haue ſeyed.
And whan he had awnſuerȳd
on thys maner won of the ſeruã
thys ſtãdyng bye gaue ower lord
a buffet ſayẽg Awnſueryſt thow
ſo on to the byſchope ieſus awn
ſuerȳt yf I haue ſeyed euyl bring
wytneſſe of the euyl and yf I ha
ue ſeyed wel why betyſt thow

me And ānas sent hī bowndē on
to cayphe the bischoppe. ād symō
petyr was wyth owt in the cowrt
where he warmyd hī ād agayne
another maydī saw him ād seyd
to thē that stode abowte of a tro-
wyth thys mā here was wythe ie
sus of nazareth ād thā they ap-
chyd and seyd on to petyr truly
thow art wō that belōgyth on to
thys mā thy thy owne wordis be
wrayethe And agayn he swore by
othys that he neuer knewe that
mā. And schortly after wyth in
the space of half an ower won of
the byschoppis seruātis kynsmā
on to hī that petyr had cut of hys
ere. truly thys mā was wyth hī
for he ys of galile dyd not i se the
wyth hym i the gardī. thā seynt
petyr be gan to cursand to swere
sayēg i knew neuer i my lyf the
mā that thow spekyst of ād euin
cōtinēce the coke krew thā ower
lord turnyd hī ād beheld seynt pe
tyr whych thā remēbryd the wor
dys that ower lord had seyed on
to hī wh ych was that he schuld
ōnye hī. iij. or the koke krew. ād
petir pllayd owt ād weppt ryght
byterly. ¶ Exposition.

DE bowt peuple yow haue
herd the presentation of
swet ie sus to anne wych was se-
rurgīē of cayphe ād thyse tweyn
held the byschop ryke won after
an other by yerys for gilrys extra
ry on to ther law where fore here
ānes calyd bischope. yow wnder
stād also the awnsuer of ies? how
he had pchyd opinly ād that was
wel assurid of hys holy doctrine
seyng he ferid not to cal hys ene-
myes towytnesse yf any wold ha
ue accusid hī. trueth hyt ys that
he had expowndit many wordis
on to his disciples but alwas for
the cōmyn ād opī doctrine why-
ch the after ward publyschyd to
thordining ād stablichig of ower
religiō. But me sempt that i that
tyme reygned in the cowrt of by
schoppis flaterie ād falsehed wh
ych labowryt ay to plese the most
hyghe men were hyte ryghe or
wrōg that they did whyche i sey
for the bischoppis seruāt whyche
strake ower lord. Las what pfū
tue? mynd of sych awre the why
che so boldli dirst strike ower lord
sayeng. what awnswerid thow
so to the bischoppe there me se-
myth that flaterie pfectid trew
the ye ād hī whyche ys the very
trewthe behold how the kyng of
al kyngis of al other most inocēt
receuyd thys wrōg and iniurye of
so sīple a createur in so opī a pla
ce. lityl awayled on to hī hys ene
myt awnsuer so wel made on to
āne as so his seruāt thowghe he
worthely repnyd hī of his iniurie?
dede for āne sent hī bownden as
won that had deseruid dithe on to

cayphe But as towchīg the buy
engwhyche seynt petyr made of
his mastre god so disposid hyt ād
soukred hyt to thēd that we my-
ght therby haue exēple of esperā
ce ād trust of ower synnes yf we
wyl bewayle ower trespace for
whoso 2sideryth how seynt petir
plainly ād ostin denyed iesv crist
he owythe not to rest ther but to
2syder hys sorow and repētance
the coke krew ād iesv beheld seīt
petir and he yssued wepig ryght
byterly and put hi sylfi a caue of
the yerthe ād dirst no be sene amō
gist the other appostils nor of ie
sus. where fore for ower iformā-
tiō doythe the coke crew so ostyn
as we here the word of god but no
thig avnyleth the kokys crowig
yf iesv behold hyt not hys behol-
ding ys the holy ād vertu? isptra
tiō wyth i the hert of mā whych
menyth hi to 2triciō and repētā-
ce the be owt ward beholdig of ie
sus had not sufficed yf he had not
also wrowght wyth i whyche ap
pyth wel by iudas whome ower
lord behe ld ye and kyssid but hyt
no thig a vaylyd. The crew repē
tāt after this beholding deptyth
owt of al occasiō of synne whych
they do not that 2tinually yleuer
in ther malice that ys to sey i al
thingis dekēdid of holy chyrche
ād by so miche as the sin ys greu?
so myche owyth the sorowe to be
gret to terēple of sēt petir whych
duryng his lyf after herd neuer
coke but he wept. and yf thow ca
nuyst not wepe wyth thy bodily
yes yet wepe at the lest in herd re
pentig the in wardly. An other
cawse why ower lord seuffeid se-
ynt petyr to de ny hi was by caw
se that he schuld haue i hi sylf p-
syd hūilite for syushe had chosin
hi to be the fowndatiō of his chir
che he vold that ther schuld be in
yfect hūilite the chyrd cause was
to thē that he schuld haue 2passiō
of hys subiectis ⁊ benyngly to p-
dō thē ther trespasses. for he that
iugyth and hathe not errydi hys
lyf ysostymesto cruel i punische
mēt for he wyl sey i cowld neuer
haue done so abhoiable a trespa-
ce as he hath But the wrechyd
prowd peuple wyl not 2syder ne
behold there offēces so myserable
wherefore the schit frō thē the gra
ce of godde. i sey not that iustice
ād correctiō schuld not be exersi
sed but take here of exēple. A pu-
blicq̄ syner of times passed may
be the pcheur of godwyth that he
haue for his vices gret repētance
pow se synt petyr whych som ty
me fyschyd and after pchyd and
gouernyd holy chyrche.

How i the howse of cayphe ower
sauiour crist vas accusid of mani
falsewytnesses ād howthey mok
kyd hym ⁊ bet hym cruelly.

¶ The. vij. part of the text.

Whan the manyng cam
al the prices and prystis
wyth the anciens of the peuple
and docteurs assēblyd thē to gy-
ther and toke cowncell encher-
chyng for wytnesse agayust iesꝰ
so that they myght deliuer hym
to hys dethe but they cowld fynd
noue athowghe ther were cū ma
ny false wytnesses but they were
not cōuenable whych seyd we ha
ue herd hym sey that he myght ꝺ
stroy the temple of emanuel and
after in dayes to edifye anew.
The pryst of the law arose ād sta
de in the my deys examined iesꝰ
sayēd Awnsueryst thow notyng
to the thyng whyche thyse wyt-
nesse agayust the And iesus awn
sweryd no tyng Agayu the chef
pryst seyd on to hym I adiure the
by the lyue god that thow sey to
hus yf thow be cryst the so of god
iesꝰ awnsweryd. thow hast seyed
hyt but yf I sey hyt yow beleue
me not and yf I aske yow yow a
wnswere me not howbe hyt I sey
to yow that forhe? forward yow
schal se the son of man syting on
the ryght part of the vertu of god
& cūmyng in the clowdys of he-
uyn: thā the prince of pristes cut
hys garmēth sayeng he ys a blas
phemeur what haue any uede of
wytnesses syng he hache blasphe
myd of hys mowthe how semy-
the yow And they al awnswerit
and sayed the worthy of dethe.
And thā they dyd spyt in hys fa
ce ād they whyche held hym mōc
quyd and estordnyd hym hydig
hys face & bobbynd hym and the
other gaue him on the face wyth
ther palmes sayend pphesye on
to hus cryst whe ys he that hathe
strykyn the and many other in-
iuries they dyd to hym.

¶ Exposition

¶ yow wold fayn know. O
de bowt peuple where the pytyen
se and doloreuse mother of iesus
crist was enduryng thysed cruel
tormeneys and onryghenens sē
tence of her son for so mychе as
I haue no scripture ī the I may
clere apperceyue how sche passid
thys tyme I schal vse probable
contecteurs after as sayd in my
begynnyng wyth owt ony presū
ption but only to mene ower her
tys to deuotion. helas where we
re yow most glorieuse mother in
thys anguyscheful mornyng cō
not on to power eris the gret noy
se and bruyt that was thorow al
the towue of iherusalem by thoc
casiō of power blessyt sonnes ta
kyng we maywel cōiecture that
ys for he was knewyn of al mē
ād hys takyng was spredde tho
rowe the towue euery mā spake
and murmured of hyt som com-

passion / som in demandyng of newys and by mockago and illusion he hys takyn seyd won/ he schal now no more repreue hus sayed a nother ād they whych know no thyng enqred what was the matier. hyt ys the fauls prophet awnswerȳt won hyt ys ieſus of nazareth sayed an other whyche ys takyn ye and they chefly whyche knew hym byto re and louyd ād honowryd hym blamyd hi as hyt ys the custum of many wonwhan a man fally the frō hys hygge estate in to sō aduenture or aduersite or dapna tion be hyt ryght or wrong and they seyd begod i thowght so my che i seyd alwayes that he schuld fal in to som myschawnce truly I had neuer no fantasye in hym Now he ys cum tho that peynt that he schuld cū to. Me semyth that I may wel coniecture that in so gret a cōmotion of a hole cī tye thyse thyng cowld not long be kept from the knowlege of o wer ladye other by the schewyng of seynd iohñ or som of the other discipuls or ellys by som other of the citye whyche know her and louyd her for ther was no gud creatour but they preysyd her ād honourid her for the grethonestе and benygnewyl whych schyuid yn her and yn al her demeneyr ful of doulceur and vasllāt grace & for that paduēture diuers cō on to her wō after an other and the last sayed as the fyrst addyng sō other thing ffee abrode And yow mother most sorowful wyth all patiēce and cōstancy as hyt app theynethe to a ladye of so hyghe pryst and valeur herd what they wold sey 2fortyng the otherwhy che were wythe yow in especialli mary magdalene ād other disci-ples & althowge yowhad most ne de of reōfort yet did yow 2fort yo wer frendis and louers how be-hyt yow felt wythin yower hert a ryght greu? prykkig of sorow whā yow knew that he was thus cruelly ētretyd ād seynt iohā whā he saw and knew that ieſus was ledefrō āne to cayphe abowt mid nyght ād that seynt petir had for takyn hi i tymes ho fled after he knew that ieſus was i the gwer dō of cayphe on to the mornyng of the whyche mornyng the text spekyth of as thys tyme ād whā the counceile was affeblid a yow in the meā seaon seynt iohñ re-tournyd to the logyng of the blef syd maryes and ther remayned to the morning that the clerueſſe of he dey was cū accōpaygnyed wyth seynt iohā theuāgelist and the other wom whyche folowyd power sō frō gallilie. ād whā the

mornig appyd pow were wythe
an ieſtimable ſorow wowndyd
whā pow ſaw power bleſſyd ſon
bowndē to fore the howſe of cay-
phe. and ther behodig hi pow ſa
we the falſe and onkeyphful iuys
making ſēblāt of gret ioy by cau
ſe they had i hold and i priſon yo
wr bleſſyd ſon inocēt and wel hyt
appyd by ther chere and ꝑtenāce
that they enioyed gretlyther miſ
de de. whā they were al aſſēblyd
and that the byſchoppe cayphe
was arisin they demādid thā mo
re diligētly thā they were accuſtu
myd where the falſe ꝓphet was.
Cayphe thā cauſit hi to be brow
ght forthe. and ther ſergēsād the
other officiers were al redye for
sō of thē had kept hym frō myd-
nyght forthe doig on to hi al ma
ner of iniuries and vilayn repro-
chys wyche he enduriḍ devoid of
any recōfort of hys louers why-
che ys a herd and pytieus thyng
to remēbyr and cōſyder whā the
kyng of al kyngis ys i priſon to
deliuer hus owt of prisō ād teſta-
bliche hus i the frāchyſe ād lyber
tie that we were creat for ād the o
ther sergēs whych were cū of late
begā. to crye cū forthe fayre ma
ſtre cū forthe the byſchoppe cally
the pow. power dayes be but
ſchort And cryeng horribly they
drewe hym bownd and beſoylyd
on his viſage wythe ſpytig and o
ther vile thing for gret deſpite be
fore the ſyege of cayphe whyche
ſat as iuge and hys ꝓpetil abowt
hym. But where as they aſkyd
no for wytneſſe and cowld find
noue ſufficyēt. they dyd not that
for iuſtice but to couer ther iniuſti
ce and iel? to al thyſe thyng awn
ſwerit not thā cayphe enforſyd
hym to haue fownd hym gylty
i hys owue cayēg and cōiured hi
dy the name of god. and ieſus cō
feſſyd thā hys deite and puyſſāce
ſchewing hys cūmyng on to the
laſt iugemēt i honeur and myght
lyke as he was here iuged vylein
ly. wych whā cayphe herd made
ſēblāt of ryght gret dueil and ſo
row ād rent hys garmēt whyche
the iuys did whan they herd ruy
mā blaſpheme agayuſt god and
he cryed ſayeng he ys a blaſphe-
meur and reportid hym to thaſſi
ſtence what hyt ſemyth to them.
And they cōdēpnid hi ⁊ ſeyd he
was worthy of dethe. and ther
wythe they dyd ſpyt on hym and
mocquyd him criēg wych ſo hyg
he a voyce that pow bleſſyt vargi
ād mother moſt doloreuſe might
here the greue? ſtrokys that they
chargyd on hys bodye whyche
was on to power extreme ſorow
⁊ doleur and to al that were accō
paygnyed wyth pow.

¶ How the iuys led ower lord on to pylate lyke amysdoer. and how iudas repentyng hi sylf browght on to the prices of the prystys the .xxx. pens whyche they hadgyue to hym to betray hym.

¶ The. viij. part of the text.

AFtet thys they ledde iesus to the pretorye that ys to sey to the cowrt of pylate or to the place of iugemēt & they deliueryd hym on to poncius pilat the preuost and they wold not entre in to the place of iugemēt lest they schald haue beue cōdēpnyd and iuged on worthy to ete ther pasque Thā iudas whyche had betrahyd him seyng that he was iuged to dye he was menyd wy the penāce and browght agayu the .xxx. pens of syluer on to the princes of the pristis and anciens of the peuple sayeng i haue synned i that i haue betrahyt the blud of a rygthtueus mā. ād the sayd what ys that to hus. hyt be ho wythe the wel. and after that he had throwy the moucy in the tēple he wēt and hāgyd hi sylf. And the pristys corbanā toke ther moucy sayeng hyt ys not lawful for hus to put thys in the konke of te temple for so my as hys ys the prince of blod and after they had takyn cōseil they determynid amongist thē tobye the feld of a poter to make a sepulchre for pylgrymes & for that hyt was namyd the feld achelde mach that ys to sey the feld off blud and ys on to thys day and the prophesye of iheremye the pphet was fulfyllyd sayeng

¶ Exposition.

NOw ys delyueryd on to pylat ower sauieur to be iugyd to dethe whome hys most doloreus mother folowyd i gret angwyche and sorow ye and so gret that hys ys nost possible to be expressyd where of truly no marueil syus iudas whych had so herd a hert and to rather herder thā wer haue expressyd whā he apperceuyd that hys mastre so benygne was deliueryt to the dethe by hys trahyson and that he be held ther marueyleus & extreme sorow of yow blessyd ladye whych so myche had honowryd hym to ke on hys hert so gret a pencyuenesse and indignatiō agayst hym sylf that he hāgyd hym sylf and thowght hym sylf on worthy that euer the yerth schuld bere or that he schuld

euer haue had pardon. But certeynly iudas thow schuldyst not so haue dispeyred mid the infynite mercy of god whych wold haue receyvd the yf thow haddyst made hole and sufficient penuance as thow dydyst accomplyche many poyntys of hyt for fyrst thow dydyst repent the cōfessing thy syn and also hyt was many fest And the restoryd that whyche he had euyll gotyn but that thow dydyst tary that thow had dyst not hope of the infenit mercy of god. And mesemyth that hys dispeyring cam chefly to hi by the rude awnsuer of the iuys whych seyd on to hi cruelly whā he knowlegyd hym sylf to do a mys. what to hus hyt be honyth the wel loke what thow hast done we care not of the whyche thyng confessours and men of holy chyrche owt to take exemple and they be not to cruell in wordys on to them whyche they confesse or at the lest that they let them not depart wyth owt sō gud recomfort and esperance.

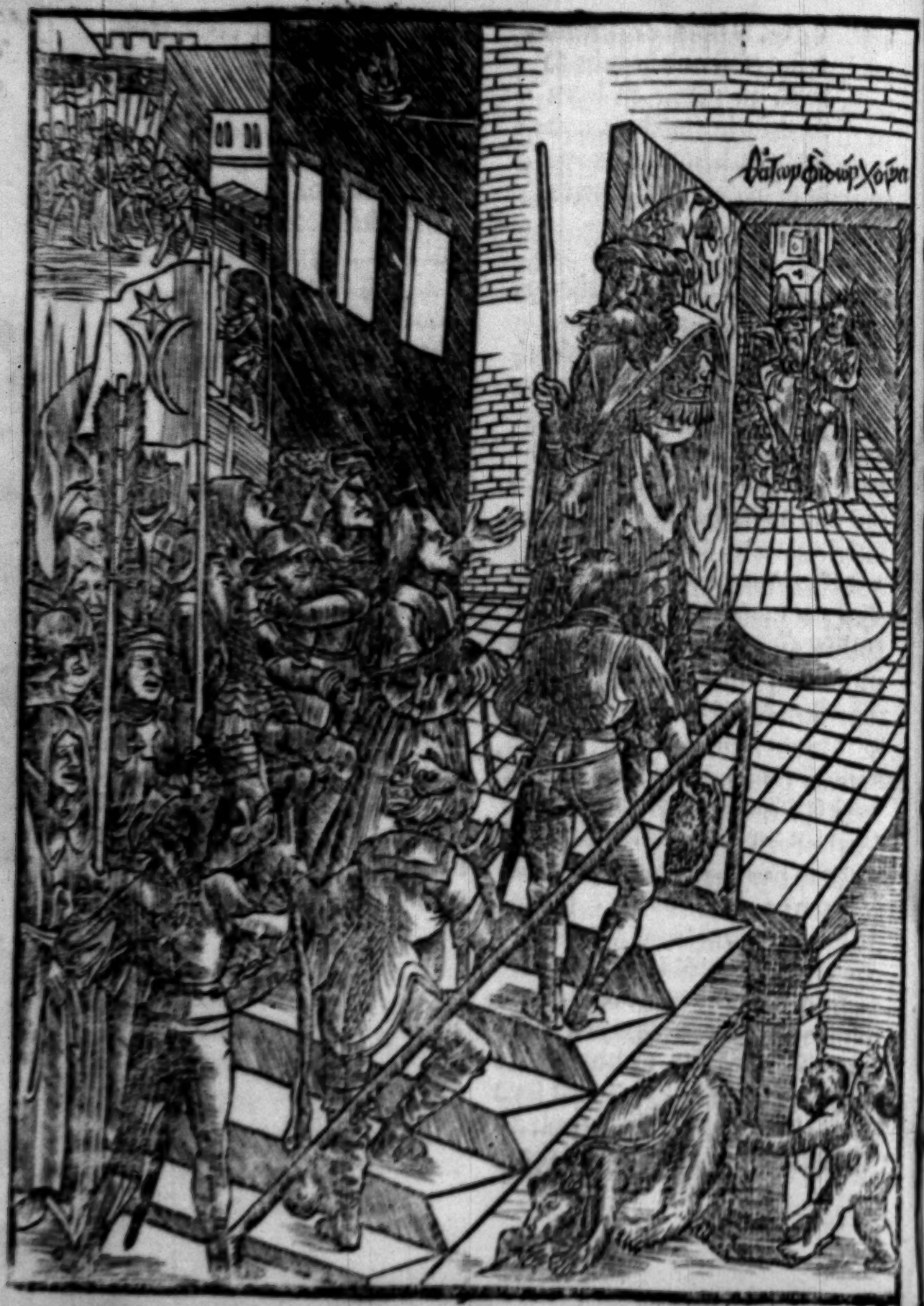
But som be contrarieus to iudas for they hand goud hope of the mercy of god but hyt ys wyth owt repentāce or confession had or restitution were in they trespace more greuus ly than iudas of the whyche yf thay amend not they schal depart whych hym. let hus consyder alytyl the feynyd conscience of the iuys whyche wol not entyr in to the cowrt of pylat bycause he was a pagā lest that they schuld haue bene thowght on worthy to ete ther pasques of the whyche condiscio diuers be now of dayes, whyche haue no conscience to slee a man by sclander and bakbytyng where they wyl schew them sylf to haue cōscience of a smalle thyng But let hus behold how the iuys haue accomplyschyd holy scripture whyche they knew not of by reason wherof ower feyth ys more stablyschyd and many of them ar conuertyd to ower relygion of cristoyndom the cursyd haue of fulfyllyd the ordinā ce of ower lord of the whyche they haue not knowē as hyt apperyth by cayphe whyche sayed hyt was necessary that won mā schuld dye et not that all peppyll schuld perysche whyche he sayed as pphesye howbohyt he knew hyt not as ofttimes the holy gost spekyth in the mowthe of synners namely whan they be ordeynyd in som diguite.

¶ How pylat examinid ieſus criſt and how he fownd no cawſe in hym wherby he had deſeruyd dethe and how to be ryddeof hym he ſent hym to herodes

¶ The. ix. part of the text

PIlat than yſſued forth and demandyd what accuſatiõ bryng yow agayuſt this man they awnſwerid and ſeyd and yf he were not an euyl do we had not deliuerid hym on to the we haue fownd hym torvng ower peuple and he hathe defendyd that euy truagis ſchuld be gynen to ceſar for ſo mychе as he ys criſt and kyng. than pilate ſayed take yow hym than and after yower lawes iuge yow hi and the iuys awnſwerid we haue no licence to kyll no man ſo that the word of god miche be fulfyllyd wher in he ſcheuyd what dethe he ſchuld endure. Pylat thaue entryd to to the pretory ād kallyng ieſus he ſeyd to hym. Thow art the kyng of iuys And ieſus awnſwerid. Sayeſt thow thys of thy ſelfe or haue other ſayed ſo to the of me. pylat ſeyd and am not i a iue thy peuple ād thyby ſchoppys haue gynē the to me what haſt thow done. ieſus awnſwerid my royallme ys not of thys world yf my kyngdom were of thys world my ſeruantſ wol ſtryue for me that I ſchuld not be gynen on to the iuys. but now my kingdom ys not of this world. pylat ſeyd to hym. thow art a kyng than ieſus awnſwerid thow ſeyeſt hyt for a kyng am i and i cum in to thys world to gyne wytneſſe of trowthe euerymā that hys of trewth heryth my voyſe. pylat ſeyed to hym. what ys trewthe. and whā he had ſeyd ſo he yſſuid forthe and ſeyed to the iuys and princes of the pryſtys and the company that was aſſēbled i ſynd no cauſe i thismā And they cryed ſayeng. he hathe diſtrublyd the peuple by all iury begynnyng from galile oyther thāpylat heryng them namyng galile aſkyd and he were of galile and whā he knew he was ondyr the puyſſance of herodes he ſent ieſus to hym whych at that tyme abyde in therualem.

¶ Expoſition

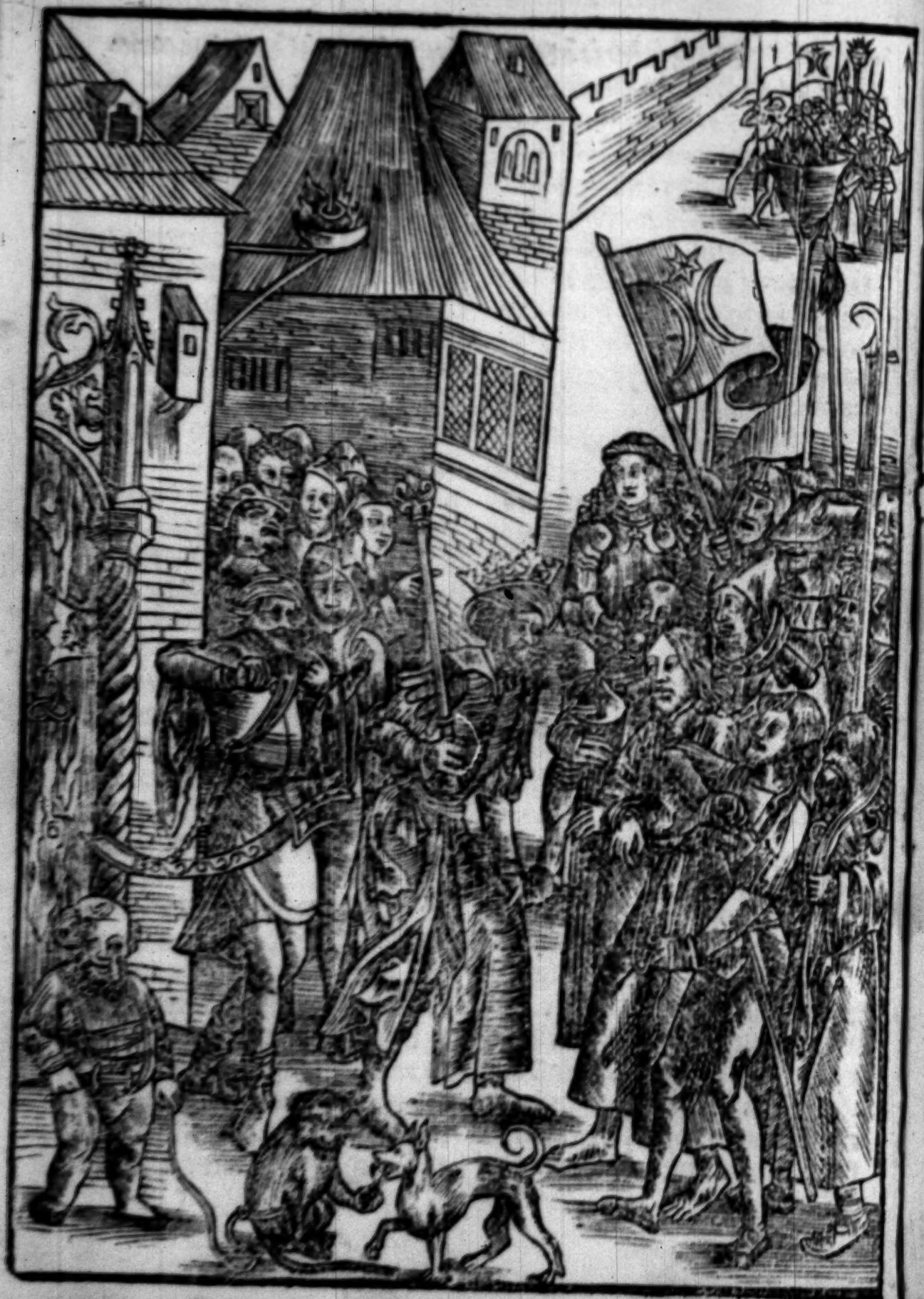

Θάνατος φθορὰ χόρτου

NOw goyth ieſus krō pylat to herodes for pylat ſowght by thys menys to be deliuerd of the iuys ād of ther trāſt wyth owt condēpnyng of any ynnocent. for the iuys wold that won ſchuld haue gynen greovnce to ther wordys ſayeng yf he were not an euyl doer whe had neuer browght hī to the whych was a grete owtrage in and ſchame on to them for ieruſalē was gretly replenyſchyd wyth eſtrāgiers by cawſe of the ſolempnite of eſtyr but for al that they had takyn cōſeil that they ſchuld kyl no man yet by the ordinance off god ther conſeil was diſtroyed ſo that the ypheſyes myght be fulfyllyd and al ſo that tyme was moſt aggreable on to iudas to betray hym for as the goſpel ſayeth he ſowght a conuenyent tyme to betray hys maſtre ieſus. thys was the iiij. tyme that ieſ? was led the fyrſt was before anne the ſecōd to cayphe the iij to pilat ⁊ te ſowrt he to herodes. let hus alſo ꝛſider the maniere of pilat whyche aſkyd what was tre wthe but he vnderſtode not ⁊ awnſuer. To whōe many aſſēble whych wold opteyne ſcience or deuotion but they wyl not continu whych the cawſe that devotiō ys ſo abatyd for defaut of pleuctāce we may alſo conſyder the hatred that the iuys had to owr lord for althowght that al ther deſyer was to be dliuerd owt of the truagys of the romaines by cauſe wherrof they were aftyr ward diſtroyed yet they dyd falſly accuſe ieſus cryſt ſayend that he defendyd to pay the truages and that he prechid liberet by cawſe that pilat ſchuld cōdāpne hym. they awnſueryd alſo that they had no power to put no mā to dethe whyche they ſeyd for hyt was ther lawe to ſtoue al blaphemeurs to the dethe lyke as they dyd ſeynt ſte vyn. but thordinance of god was that ieſus ſchuld ſouffre an othere dethe whych was of the croſſe

¶ How the kyng herodes whā he ſaw owr ſord awnſueryd hī not he ſent hym to pylad clothyt whythe a whyght garmēt in tokyn of mocquery.

¶ Te .x. party of the text.

HErodes whan he ſaw ieſ? he had ryght gret ioy for of long tyme he had deſyeryd to ſe hym for ſo mīche as he herd ſo many thyng; of hym and he truſtyd to haue had ſom tyng done before hym ād he aſkyd hym many thyng but ieſus awnſue-



ryd not. And the princes of the law ād the sages were there why che cōstantly accusyd hym to he rodes and herodes scornyd hym and al hys cōpany and in tokyn of mocquery he cōmandyd that he schuld be clothyd wyth a why te garment æ herodes sent hym agayu on to pylat the same day for before pylat and herodes we re enemyes. ¶ Expolition.

DEvout peuple thys goig of iesus to herodes was ryght herd ād schameful but hys retornyng agayue was miche more payńful for the princes of the prystes feryd lesse that iesus schuld escape them but whan he rodes mocquid hym on thys ma ner they were than more bold to do to hym al the despyte thēy co wld ymagyn. But herodes pro phesyed mychebetyr thē he we nyd of in that he clothyd ower lord in a whyte garment whych sygnifyed hys ynnocēcy whych wold not opyn hys mowthe to awnsuer. whyche whan ower blessyd ladye behold sche remem bryd hys purenesse and ynnocen cewhere as the iuys made of hyt but scornes as deply holy reli gieus mē be take a strange gar mēt and not vsyd of the wrld for som holy consyderation whych ostymes cursyd mā hayd in deri sion. And also the kolyche curio syte of herod was browght to nowght for he desyeryd to herd ower sauyeur not for no fruict of gud doctrine but he demandid som marueylleus synd for hys disport but iesus awnsueryt no thyng. were by we may haue exēple that preche and enforme the peuple for yt we preche to plese the peuple we schal displese god But let hus concider how. ij wolays were accordyd to take won scheppe pylat and herodes were before ennemyes bycause that pylat had pucto det he sō of galile subiectys on to herodes whych did sacrifice ād he nuryd ther blod wyt ther sacrifyce. but on thys day was the peasse made betwene them wher by was sche wyd that cryst was cum toppai se ād toaccorde al the world but not to that intent that pylat and herodes schuld be accordyd. Sy che accordment be now a dayes amongys gret mē whyche agro to pylle and robbe the power peu ple innocēt whyche dare not re uenge them

¶ How pylat thynkyng to hād moderat the dispite that the iuys had to ower lord he cawsid hi to be bot wyt roddis æ scourges ry gh cruelly.

¶ The. xj. part of the text.

Pilat after that he had cal lyd the prince of prisstys and the seruantis he yssued forthe to them and seyd yow haue offerryd thys man to iudas a peruerteur of the peuple. And here I examined hym before yow and nother / nor herod haue fownd hī gylty in the thyngs that yow accuse hī of forthe hathe sēt hym to me agayne and I se no tokyn wherby he wold that he schuld dye. wel I schal tel yow hyt ys yower custume that I schuld deliuer on to yow won prisonier at yower ester wyl yow than that deliuer yow barabas or iesu? whych ys callyd cryst. for he knew that by eury they had deliueryd hym the princes of the prisstys and the anciens of the peuple pswaded them to aske barabas the preuost spake on to them agayn and askyd whych of the. ij. they wold haue and the seyd barabas for barabas was thef whych for man slawghter was put in prisō pilat thā askyd what schal I do wyth iesu? & they soyd al let hym be crucyfyed than pilato thynkyng to haue appaisyd thē cawsyt iesus to be bete so horrybly that from hys hedde to hys fete ther was in hym no place hole. than the seruantis of the preuost toke iesus & despoylyd hym of hys garmentis and clothydhym wyth a cotte of purple & wrappyd hym in a red manty & foldyd a crowe of prikkyng thornys whych they put on hys hed & put in hys ryght hand a rede ād thā kneling they mocquyd hym sayēg god the saue kyng of iuys & spityng on hys noble face they gaue hym herd buffetys whyche he pacientely endured.

How after ower lord was so bet pylat browght owt and schewyd hym to the iuys thynkyng that they wold haue had pitye and acquityd hym.

Thyse thyngs accomplischyd pylat beholdīg the pytieuse estat of whyche iesus was in and he was clothyyd he yssuyd owe of the pretorye & led to fore the syght of the iuys sayeng Ecce homo behold the mā behold how i haue punyschyd hym and than the prince of the prisstis and al the compaignie escried away wyth hym away wyth hī crucifye hym pilat seyd on to thē take yow hym and crucyfy hym for I synd no cawse in hym wherly he schuld be worthy of dethe the iuys awnsweryd we haue a law

Ecce homo

and after ower law he schal dye for he makythe hym the som of godpilat than herynge that word dowtyd more thā by fore and entrid agayne in to the ptory wyth iesus ād seyd to hī. frowhens art thow and iesꝰ euschapid to hī noue awnsuer. ād pilat sayed to hī Thow spekyst not to me. knowyst thow not that hyt lyeth in my puissance to crucifiy the or let the escape. and so iesꝰ awnsuerid thow scholdyst agayuſt me haue no pnyssāce yf hyt wer not gynē to the from abone wherefore he that hathe deliueryd me to the hath 2mitt a greter syn. And fro thens pilat was about to deliuer hym. But the iuys cryed sayēg. yf thow acquid hī thow art not frendful to cesar for who so makyth hī kyng repugnithe on to cesar. Pylat whan he herd thyse wordys browght forthe iesus ād on iugemēt in the place whyche ys callyd licostratos i hebreu gobatha and hyt was the euyn of ther sabot day of pasques about the syxt ower. ād he sayed to the iuys. Se here power kyng. and they cried away wyt hī crucifie hym. pilat seyd wyl yow i crucyfye power kyng the byschoppis awnsuerid we haue no kyng but cesar. and the ancies and seniors reprochī i many ways but iesus awnsuerid not Thā pilate sayed herist thow not how many wytnessys the haue agaiuſt the and thow awnsuerist not to wō word in so myche that he had gret marueil

¶ Exposition

A what ofyr made pylate to gyne other iesus or barabas O pow most blessyd ladie what myght pow sey whā pow her power dere sō 2paryd on to a thef and meurdrier Sayed pow not to sō of the iuys whyche were nere pow that they schuld for charite haue cōpassion of power pitieus son whych had done on to them so gret gudde as to arey se the dethe man and hele them that were syke. hys lyf was on to thē more profitable thā thelyf of a meurdrier. certes ther was sō as nichodem? ād other whych iesus had helyd that wold ful feyne hys deliurance but ther voyces myght not be herd for the cōpaignie that pursued hys dethe where fore may clerly be appcey uyd thon constant and on stably schyd saueur of the world for hyt was not log to fore that they namyd hym kyng of israel son of dauyd sayeng blessyd be he that commyth in the name of god and now the cryed a way wyth hym crucyfy hym whych we may wel take to ower exemple

not tercyde in labeurs tatayne
worldy honeurs syus they be so
inconstant ha creatcur of al this
world yow ar he whyche som ty
me by moyses deliueryd the iuys
from the herd prison of of egypt
and of the cruel tyrãnesse of pha
raon & in recompesation of that
gret benyfyt yow cryc on pylate
to iuge hym to the dethe Certein
docteurs say that whã pylat pre
sentyd iesꝰ on to the iuys sayeng
behold the man he was bet byfo-
re as we haue seyd so cruely that
on al hys bodye ther was no pla
ce but hyt was disfigurrd by the
wondys or by hys blode. And al
so som say that hytwas schewyd
afternard by reuelation that o-
wer lord iesus cryst had on hys
bodye. v. M. ccc. lxxv. wowneis
And pilat thynkyng to haue ap
pesyd the fureur of the iuys pre-
sentynd iesus to thã sayeng. ha-
ue mercy of thys man consydere
he ys no fest. yf he haue trespa-
sid agaiust yow he ys now large
ly punyschyd and yf he seyd by-
fore that he was the son of god
yow se wel i haue schewyd the cõ
trary. and where as he made hi
sylf kyng yow nede not to dowt
syn he ys in this estate for he had
regnyd but awhyther i hauewel
punyschyd hym. O pilat thow
knowyst ful lytill the malicieus
and cruel herd of the iuys Thow
wenist tapeyse thẽ ãd thow doist
more iflame thẽ wyth cruelnesse
whan they se the blod of ther ene
my as the wyld best ys more ay-
gre whan he beholdythe the blud
of hys pray wherefore after they
saw thy fragilite and incõstãcy
to obserue iustice they thowght
wel to cũ schortly to ther purpose
but truly they were gretly blyn-
dyd whan they seyd they had no
kyng but cesar. they owyd than
to know that messias was cũ for
iacobe prophysied that the septre
royal schuldschuld fayle ithe lãd
of iury to he werecũ that was to
cũ whyche was so miche dsyerid
of peuple. But let hus leue i this
thyng and retorne we ower yes
of deuotion on to yow most dere
mother consyderyng power so-
row whã pow behe!d power blef
syd son so disfygurid certes my
tong can not expsie thangwysch
whych power doloreuse hert ta-
styd at that tyme.

¶ How pilat heryng the
liers and cruel wordys of
the iuys codempnid iesus
to dethe et deliuerydhyn
to thẽ to be crucyfied

¶ The. xij. part of the text

Sequitur eos turba illa.

Pilate than sytyng on tu
gement hys wyf sent on
to hym sayeng thys ryghteus
man appteynyd to the no thyng
Certes i haue bene gretly tru-
bled thys nyght by vision for hi
The prenost than askyd them a
gayn what euer he had done and
they cryed wyth an hygher voy-
se let hym be crucyfyed. Pilat
thã seig that hys wordis myght
not profyd and that they cryed
euer more and more he toke wa-
ter and waschyd hys landis say
eng i am innocent of the blod of
ryghteus mã yow se hym now
remembyr yow wel. And al the
peuple awnsueryd. hys blod be
rebẽgyd on hus and al ower chil
derne. And than pilat delueryd
hym on to the iuys al to bet so
that he myght be crucyfyed

Exposition.

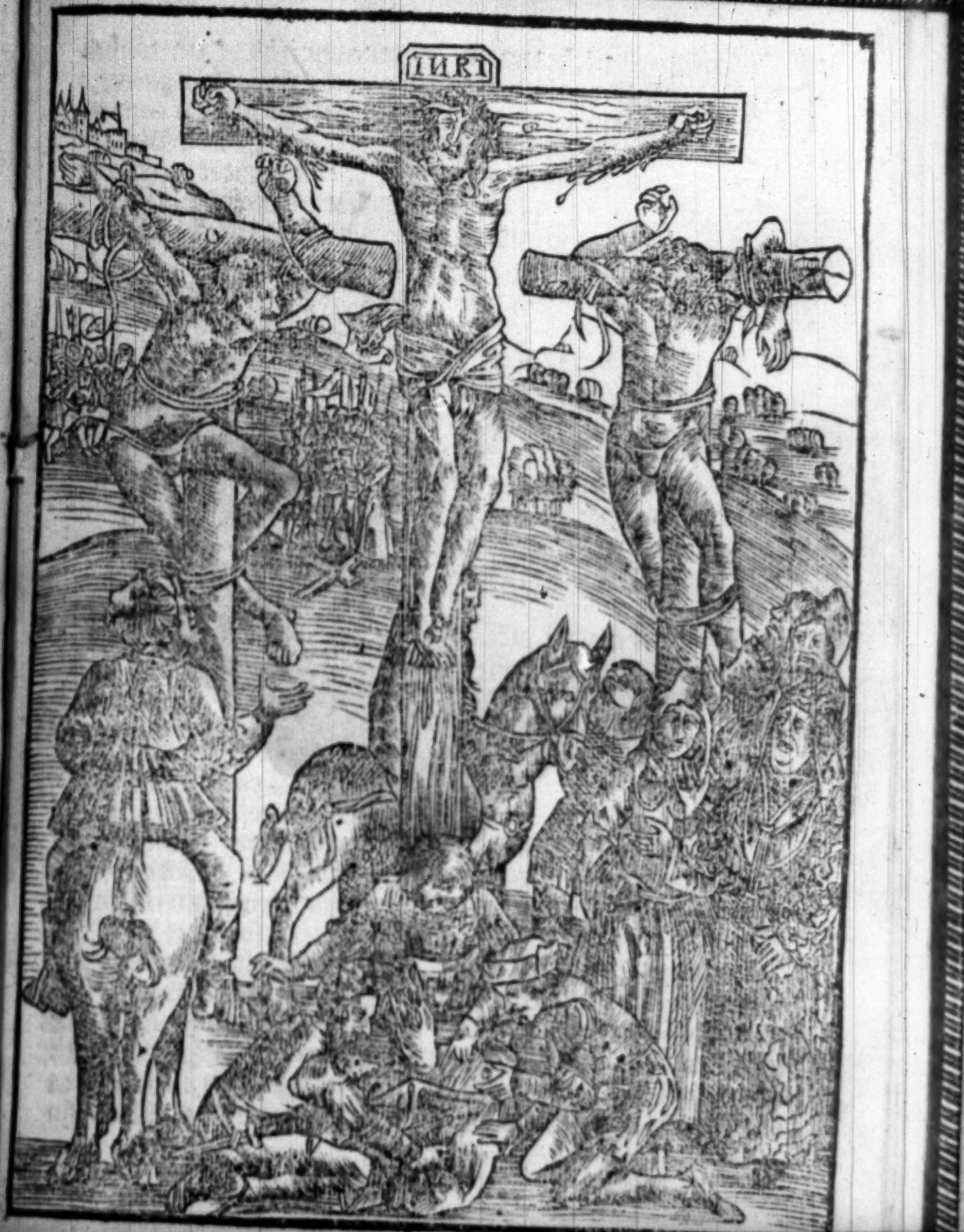
His blod truly most on hap
py iuys was reuengyd on
yow at the distruction of ierusa-
lem and ys yet and schalbe for
euer on thi that wyl not cõuert
And wyth gud iustice whã yow
wylfully dyd chose thys vengeã
ce on yow and certes hys blod de
mãdyth punitiõ like as the rygh
tueus blod of abel cryed vengẽce
agayust hys eyul brother cayn
whyche euer syus chath fallyn
on yow foryow bevagabõdis tho
rowe al the world ãd haue no sta
blyschyd place to dwel in But
thow o pilat what doyst thow
thow hast wel begun tẽserce the
innocency of iesus & thow hast
fownd hym onworthy of deth be
the herodes and thyne awne iu-
gement al so by thy wyfe But
thow art so mutable and incon-
stãt that thow sayest cõtrary on
to thi silf. thow sayest that thow
art inocẽt of the blod of iesus ãd
waschyst thy hãdis but yet thow
deliueryst hym i to thed hãdis of
hys enemyes to seuffre. bthe yet
thow saydest i ley in thy pouer to
deliuer hym or tho slee hi. thow
doyst abuse the office of a iuge for
a iuge schuld be ferme and cõstã
and nother for loue ne hatred ne
dredne gystis erre frõ the crow-
the. The iuys haue synnyd gre-
ueus ly but yet thow art not excu
syd et fort that thow was sore pu
nyschyd after the resurrection of
ower saluiour as the hystories
schew. althowghe thorow thy
enformatiõ ãd others thẽpereur
of rome wold haue nõbred iesus
amongyst hys goddys but god
had other wyse disposyd for he
wol not accownteyd amõgyst the
cõpayngnie of de uils But what
signifyed the diliõ of pilatis wif
by the whyche sche wold had iesu
deliueryd. Certes the docteurs

say that hyt was by the instigation of the deuyl for he appeuyd by many signys that ies? whas the pphet promisyd by the law et the redemeur of the world & for that he wold by the menys off that womā haue hyndred hys de the But how the deuyl hath puis sance to schew sychе visions and how a mā schal iuge betwene the instigatiō a gud angel and of the deuyl I wyl leue to speke of at thys tyme howbeyt he apperce uydby diuers singnis the trewth of ower redēptiō. part by the toy of thē whych were in limbe and i purgatory and for so miche that ies? spake not by cause pphesyes myght be fulfyllyd yet hys malice was sychе that he euer eueysd the iuys to poursue hys de the ād euer he was bysy to preceue yf he myght haue any thyng tho say agayst ower lord i so mychе that he wachid on an arme of the crosse to hys blessid sowle was departyd towyt yf he myght haue any thyng tho lay to hys charge Sō doctеurs say that he was so bet to fore he was iugyd to dethe & sō say that hyt was after for so mychе as the romaynes had acustu mē to to be te thē that were condēpnid to dethe neuertheleſſe hyt ys certeyne that he was so pitue? ly bet and that the clothyd hym wyth hys garmentis after that in so mychе that whan the dispoylyd hī hyt was so gret a griefe as hys betyng and hys precieus blod rā from hys bodye agayue. hyt had suffisyd tho the law of the romaynes hys fyrst storgig but the cruel iuys cowld not so be stenyd but in the mā season that that hys crosse was i reparelyng hys nayls they ymagined how they myght do hys precieus body most gref and sorow and princi paly. rij notable greue? sorowys ād disptys. fyrst they on clothid hym & by gret dirision scheuyd hys nakyd body to al the peuple Secondly whan hys garmētys dyd cleue on to hys precieuse flef che they pullye thē a way so rude ly that his kun fowythe the blod de and that his bodye semyt new ly storgys agayn. Thyrdly the gret cowld was ryght paynful on to hys bodye fourtly he was clothid wyth purpure whych did cleue more greu?ly thā anyother thyng wold haue done and that they did by derision for so miche as he callyd hym syk kyng fyst ly they made on hys hed a crowue of thornewhyche as seynt ber nard rehersyd persyd hys hedde and causyd the blod greuuly to descend on hys schulders.

Syrely by illusion they kneled to fore hym and mocquid him in to kyn where of on gud frydey whan the chyrche prayethe for them the prest arysyth not Sich honeur to god make al the that by word preyse hym and in dede kepe not hys ꝛmandemētis for by ther cursid dedis they dishoneuryd hym. viij. was whā they did spyt in hys glorieus face and did on to hī al the wyleyny that they cowld ymagyn The. ix. was whā they let hym wythe re dys on the hede & made the thorns to entyr farther The. x. was whā the reuewyd hys schame ād payne in pullyng so rigoreusly hys garment of purpure from hym the. xi. was the puschyd hī so cruelly towerd hys crosse et The. xij. was whan they made hym bere hys crosse of the whyche we schal speke more largely here after And let hus now take ower crosse on ower schulders ād ensue hī owt of the cytye of this world so as the scripture sayeth exeamus ergo extra castra. let hus thynke how we haue here no abydyng so as tappostyl sayeth nō habem⁹ hic manentē ciuitatē et that to bryng hus to the euer lastyng howse ihesus goythe to hys byter passion hauyng his crosse chargyd on hys schulders.

O lord what iniquite and incōparable cruelthe of the iuys who eue herd of euy mā were he neuer so abhominable a mysdoer that was ꝛkreyntd to bere hys crosse to hys dethe. but hyt was taccōplysche the prophesye of ysaye whych sayd he schuld bere on his schulders hys triūphe imperial and pardō me hūbly rēqre yow thow not to wrygh of this wort ly dede and of the cruelte of the iuys Now may ower blessyd ladye say a dieu on to her dere son and take her rygh anguyschful leue whā sche saw hī goo frō the cowrt of pilat beryng an hemy crosse ād al dischreynyd wyth blod de And the cupl iuys cōpassid hī so fore and hastyd hī to hye dethe that son stake hym wythe ther fere and cōme wyth ther kneys sayēg on to hym fore the a fere. ād yow rygh holy lady and yower nepueu sayne ihā cowld not ap proche hym for the gret moultitude of iuys that were abowt hī but solowyd wyth a gret cōpayniey of men wome whyche wep teuerily for compassion.

¶ How the iuys to do on to ouer lord more greyef and payne char gyd hys crosse on hys schulders and madhī to bere hyt on to the mowns of caluarye where he was crucyfyed.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¶ The.xiij. party of the text

AND ihesu beryng hys crosse in to the place namyd caluarie as they yssuyd they espied a man of cirene namyd symō father to alexandre and rufus whōme they cōstreynyd to bere the crosse after iesus and a gret multitud of mē and womē folowyd hym whyche wept and bewaylyd hys sorow and ihesu turnyd hym toward them and seyd maydyns of ierusalē wepe not for me but wepe for yower sylf ād yower childerne for the dayes approche in the whyche hyt schalbe sayed blessyd be the baren womē ād wombys whyche haue not cōceyvyd and the tetis whyche haue gyuē no mylke Than schal they sey to the montaygnes falle on hus and on to the rochys cover hus for yt for yt they do thys in grene woddys what whyl they do in derthe.

¶ Exposition.

ORyght sorful sentēce and ryght horryble whyche sownyth in ower heryng. let hus leue to bewayle other mēnys misery as iesus seyd to the womē that folowyd hi and let hus consyder wyther we haue cause to bewayle ower owne. Syns iustice hathe not sparyd to condāpne hi whyche was so ryghtuous what be done wyth hus synners that haue so sore offendid. let hus therfore wepe for ower sylf dewout peuple let hus wepe for hus and for ower childerne. but a qstion myght be demādyd for miche as hyt semithe that ower lorde dekē dyth that wō schuld wepe for hi and we exort yow after the cōseil of holy scripture to hate cōparsi of hyt. but yf we behold the mysterye we haue wel cause to bewayle hys passion hyt hys certeyn that the blessyd son of god toke on hi mānys nature not for hym sylf but to redeme hus and tho paye ouer dew where fore al that he sufferyd was for hus and for ower kynd wherefore in hi ther ys no cause wherefore we owe to wepe but for ower sylf The cause of his sorow fallyth on hus and therfore yf we be on kynd ād lesse cōsyder ower owne estat whan we bewaile not his passiō ād moreouer we schuld dispraise the worthynesse ower sowle for the saluatiō ād deliurāce of the whyche he hath schedde his precius blod for so myche as he had so entyre loue on to hus ād tho wght ower soulys of so gret walew. The mercy of almyghti god the father hath beue syche toward hus that he hath gyuē hys ppyr son to al the paynes & vileyn reprochis possible tachn

te hus frō the peynes of hel why
che we had deserwyd and yet we
ofttymes abuse that infinite mercy
so ofryn as we wyl not yeyue o-
wer hertys to that bytter passiō
by stedfast feythe and pfect loue
ād make us part takers of the sa
me by reasōwhere ofwemay pay
to god ower rawnson æ tribute.
wyth owt whyche tribute al the
peynys that euer were or euer
schalbe or al the gud dedys that
ys possible for hus to do can not
suffice topay ower dew ne ower
amēd wherefore the most sewer
cōseil ys to pfent on to god thys
blyssyd passiō for ower dettis ād
thys pfentatiōys gud done by re
pētance and penāce hauyng dis-
pleasyr for ower syn whych ha-
ue deseruyd so pcieus a rawnson
thankyng al so god of hys incō-
parable mercy fins for hus my-
serable synners he hath ōliueryd
to dethe hys only son More ouer
i behold in thys texthow awre sa
uieur schewyd the pugnition of
the iuys and distructiō of iheru-
salē whych in was accōplyschyd
i the. xlij. yere after hys passion
whyche was sygne of dāpnatiō
euer lastyng and also hyt was
ryght horrible ād cruel i so mi che
that a gret gētilwomā bythegret
furi that sche seuffrid for hunger
slew hys owne child and rostyd
hymto ete. Ther was slayne. xl.
hūderd thowsand a. wō ioseph?
writyth whyche was there and
therwere takyn prisoners tiij flo
reād. xviij thowsād of thewhych
were sold. xxx. for a peny to be
slayn by cawse theyhad etin ther
money An on to thisday ther pu
gnitiō endurith for they be espar
kled thorowe al theworldwhych
god seuffrith for a remēbrāce of
ther trespace ād to bewitnessis of
ower ppheseyes to the cfusion of
thē whyche be enemyes to ower
faythe And more ouer by cawse
that ther querring schuld be a to
kin of the ēd of the world i behold
al so how symō of cirene whyche
was no ien bere the crosse after o
wer lord iesu crist And hit semith
to som aftyr ther maner of spe-
kig that ower lord bore fore part
ād symō the hyueyr. whych was
done by cawse that the iuys saw
ower lord bowe for febylnesse
for the the gret peyse of the crosse
for the crosse was so long that a
mā cowld scarsly rethe the fete of
ower lordwhā hewas on hit. but
let hus cōsyder whā the the iuys
arrestyd æ heheld here and there
æ cowld fynd noue that wold hel
pe ower lord to bere hyt yf ower
blessyd lady offryd not hyr sylf
to bere hyt or seynt iohan the-
wangelyst whyche whych was

a very strong yongmā or blessyd mary magdalene whych for entyre loue did wepe ful tendyrly to be hys byter angwyche hyt myght so fortune that that by the tedyr wepyngis of ower blessyd ladye and the other holy wymē that folowyd that the hertys of som of them were meny wyth compassion and in party abatid ther cruelty and the meanson sō that they taryed for won to bere the crosse ower lord beholdyng the womē whych approchyd ner re on to hī seyd on to thē the wordis of the text. and as they stode styl and nouewold hylpe hym by cause they thowgt hyt a gret schame they sawt the power symon of cirene estranger wyche passyd by that way and they constreynyd hym to bere hyt. whyche almyghty god ordeynyd for a gret mystery in tokyn that the paganis schuld hepr to bere that crosse after hym.

¶ The. xiiij. part of the text.

Two mysdoers were ledder wythe hym to be put to dethe and whan they were cū on to the place namyd golgathas whyche ys interpretate the place of caluarie and that they had crucyfyed thē they gaue thē vnegyr unrid wyth myrre and galle to drynke and whā he had taskyd he wold not drynke. The fyrst word that ower lord sayed on the crosse was thys fathec pdon them for they wot not what they do.

¶ Exposition

Here began ower maistre to shewe and toschewe idede and word in the chayer of the crosse a doctrine of ryght hyghe perfection i the whyche he hathe schewyd i dede that he had seyd to fore wyth hys mowthe for he sayed lerne for i am debonaire and humble of hert whych trewly now ys wel schwyd for what cā be more debonayre and hūble thā to pray for hys mortal enemyes and for them ar putyng hym to dethe father sayed he pardon them for they wot notwhat they do. helas most Souereyn sauieur they ledeyow in the cōpany of thenys i to the stynkyng place of caluarie whych stanke by corruption of the bodies of thē that were put to executiō and on the ground were sparklyd heddys and bonys of mē. and yet to do yow payne in al wayes possible whā power smellyngwas auoyed wyth the stynke the offeryd yow vnegyr unridwythe gal to auoye power thast and thā agayn they dispoy

lyd yow to fore gret multitude
of peuple ī that cold place ⁊ thro
wyng yow to the grownd cruel-
ly they ſtrechyd yower bleſſyd
arme and perſyd hyt wyth a nay
le on to an arme of te croſſe in ſo
mychе that yower ſyneuys re-
trayhyd for angwych of yower
doleur ād⁊ ī ſtrechyng forthe the
other arme they naylyd that al
ſowythe a gret ād boyſtrusnaile
of yerne. ād yower fete on to the
fete of he croſſe but by cauſe yow
were not aggreable to ther wyl
they drew and ſtrechyd yower p̄
cieus body in that maner that al
yower yoy notis were diſeuer
ryd and al yower ſyuenyes ſtre-
chyd in ſo mychе that won my-
che nōbre al the bonys of yower
bleſſyd bodye after the ꝓphe ſye
of dauid. ye notwyt ſtandyng of
yower infemte mercy yow ſet a
nowght al thys cruel turmentis
whychе were greter than I can
expreſſe and dyd not forget to
praye for them ſayēg father per-
don them for they wot not what
they do. not the moſt ſymple but
the moſt cruel ād they that moſt
aggreuydt yow how behyt yow
prayed for thē that wold conuert
⁊ remēbyr ther myſcorde as hyt
apperyd after ward where as by
the prechyng of ſaynt petyr ther
was conuertyd of them iij thow
ſant in won day and. v. thowſād
on an other. Helas now hangy-
the ower ſwete ſauieur al nakyd
on the croſſe beryng al the peyſe
of hys body of on hys fete and
hys armes al moſt brokyng and
hys whych for febilneſſe wiſt not
where to arreſt yet hadhe not for
gettyn hys gudneſſe et charite
that he had towere thē but ſeyd
father pardon thē in the wyche
thow haſt ſchewyd truly an in-
credible pitye and mercy and for
that thy mother hathe attayned
the name of mother of pytie and
mercy for ſo mychе as thow at
the trewe mercy where fore we
may vel haue hepe ād treuſt in yow
that yf ne pray by humilite for
mercy and grace we ſchal at ob-
teyne ſyus yow wyt ſaf to pray
for the ꝑ purſuyd yow. Thys ſen
tence ys ſychе that by thoccaſion
of hyt we he haue gret exemple
of humilite and benignite why-
che yf we haue in hus we ſchal be
parttakers of the interceſſion
of al the holy compaygnie of he-
uyn whychе pray for hus. but
the excuſe whych almyghty god
made for the iuys can not helpe
many of hus whychе wytlyngly
and of an obſtinate purpoſe wyl
ſynne and offend god whychе be
to be reputed more cupe than ī
of the iuys that crucyfyed hym

for they beleuyd not ver cõstantly the profession of cristendõ whych now many doo ãd yet synne more cruelly agayust god.

¶ How that after the cruel iuys had crucyfyed ower lord they diuided hys garmentis and drew lotis on them.

¶ The.xv. part of the text

AFter they had crucyfyed hym they toke hys garmentys and diuided them in iiij. partyes on to euery knygth hys part and of the cotte whych had no semys tyssuyd on the owt syde the seyd amongyst them let hus not cut hyt but let hus drawe lotys whose hyt schalbe So that holy scripture myght be fulfillyd whyche. sayeth they haue partyd on sondyr my garmentys and on my cotte they haue throwen lottys. for hyt ys for certeynne that the kyng hys were there ãd stytyng beheld hym. And pilat wrote the tytyl of hys caw se ãd put hyt on the crosse abone hys hedde & hyt was wrytyn. Thys ys iesu of nazaret the kyng of iuys. why tytyl many iuys redde for hyt was vere on to the rytye. and hyt was writyn in he brew ãd gree and latyne And the by schoppys of the iuys seyd on to pylate wryght not kyng of iuys but that he seyd he was kyng of iuys and pilat awnsweryd that whyche i haue wrytyn I haue wrytyng. Than the crucyfyed iij. theffys wythe hi won on hys ryght hand an other of hys left hand & iesus in the mydyst and than was accomplischyd the scripture sayeng Et cum iniquis reputatꝰ est. And they that passyd by reprochyd and blasphemyd hi and noddyng ther heddys on hi sayed. hahere ys he that wold distroye the temple of god and in iij dayes wold bild hit: agayue sane thy sylf. yf thow be the son of godde descent from the crosse. And lykwyse the princys and prystys of the law and the ancyens sayed he hathe sanyd other mẽ but he can not sane hym sylf And yf he be kyng of ysrael. let hi descend now frõ the crosse that we may se hi than we wylbelene yf he trust in god let god deliuer hym for he calyd hi sylf son of

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god and of the saine thyng won of the theuys that hangyd bye hi blasphemyd hym and sayed yf thow be cryst salue thye sylf et hus to ād the other blamyd hym sayeng. knowyst thow nat that we receyue worthely the pugnyst chement that we haue and that thys mā hathe notyng deseruyd hys dethe and he sayed to iesus sir haue mercy on me whā thow schalt cum in to thy kyngdem. and iesus awnswerid wyth owt dowt i say to the that thow schalt be wyth me thys doy in paradise and thys was the second word that iesus spake on the crosse.

Exposition.

We haue herd here the second woyd of ower sauyeur on the crosse whyche gyneth a merueilleuse hope on to al synners to haue pardon and yoye. But thow fortunyd to the that grace that thow sayng ower lord in equaly dampnation on to the more stornyd of the iuys than yow and yet thow dyddyst confesse hys dignite and hys kyngdom. he fro whens cam on to the that grace or wysoon that thow schuldyst se resonably repzene thy compaynguion where by we may take exemple that noue schuld mokke an other seyng that we be al equally in thys vale off mysery subiect on to the thraldon of synne wherefore we schuld mocque wō an other who had thowght that seynt petyr schuld haue denied hys lord and mastre and that the thef schald haue confessyt almyghty god ād cum to paradise soner thā ower blessyd ladye wherefore ther ys no thyng more souereyne than to retourne in humilite to swete iesus by humilite and devowt orations prayeng that he wyl haue mercy on hus so that he may sey to euery won off hus thow schalt be wyt in paradise And lyke as iesus hangyd on the crosse and on hys ryght hand as gud man whych schuld be sanyd and on hys lest hand he that schuld be dampnyd so schal he cū agayue to iugement howbehyt thā hys cūmyng schalbe myghti and terrible whyche now hāgith as impotēt towhome accordyng to the ppheste of symeō thei do al

the contrary to hys desertys. reseruyd only that pilat wrote truly his tytyl whyche was iesus of nazarethe kyng of iuys whyche ys as syngne of hys triumphal victory and baner of iesus cryst and to al crystyned men whyche berehyt by perfect kaythe hyt ys hys defēce a gayust theisaultys of ower enemy as hathe bene schewyd to diuers in reuelation and also as dauid prophesyed in many psalmys of the vestementys of iesucryst whyche schuld thus be departyd and hys cotte played for at the dise. And where as the iesus seyed that they wold haue belenyng yf he had descendyd certes ther hertys were so hard that i suppose they wold not for whan he was ryson they wold in no wyse beleue on hym. But to scheu what ower blessyt lady teyd in thys sorowful tyme of he sonnys passion Seynt iehā enformyth hus i thys text ensuyng.

¶ The. xvi. partye of the text

BIbydes the crosse of iesus crist was hys mother et the syster of hys mother mary clophe and mary magdalene

¶ Exposition.

TRuly we thanke yow worthi secretayre of god blessyd sent ichan for so mychе as yow haue schewyd hus tydyngis of ower blessyd lady and for that we may clerly apperceyue that sche had sene al that was done tofore on to her blessyd son But behol dewowt peuple the maruelleuse constancy of ower blessyd lady hys dolorеuse mother for sche selyd not al the deywyt lamentable terys to ensue hyr son tho hys passiou and to al placye that he went to and her visage was so wythe terys distreynyd that thorowe gret anguyche of hyr herd that sche semyd al disfiguryt howbehyt sche stode so that sche myght behold al the maner her son hangyng on the crosse whyche sche cowld not haue sefryd to do yf sche had not bene reconfortyd by the gret excellency of vertues whyche flowred in hyr by reason where of here sowle enduryd strongly thassaleys of sorow whyche surmowntyd hyr hert. not wytstandyng yo wer motherly tetrys dyd in pty abate the cruelte of the iuys ī so mychе that som them refreynyd from ther cruel prosecution by thoccasion of yower panctureus deuyl. and in the gret an

wyche of hyr sowle thys myght
be hyr lamentable cõpleynt how
wonderful be power iugemẽtis
o god most puyssant. O very sa
ꝟour of al the world how incõ-
prehensible be powet operatiõs
whyche here more largely apere
than euer they dyd in ony other
place or euer schal do to behold hi
that ys al pure and innocent as
thowchyng hys he mainte and
god as towchyng hys diuinite
to hange on a crosse wych hys hã
dis ãd fete naylid on to hyt wyht
so rude naylys and schamful to
be accõpanied wythe thenys ãd
to mocḳd ãd storniḍ as thowghe
he were amysdoer deuoyde of
myght wych had thorowge hys
mysdede deserued wers. helas
my sen sayed the glorious virgin
what haue yow done that I se
yow in thys confyssiõ what caw
sid yow to take the nature of mã
in power humble handinayden
to sustreyne so cruel dethe. helas
haue i nourychyd yow so tendyr
ly to cum to thys dãpnation na-
mely i the flower of power yow
the and in power pfect age whã
i schuld most haue euyoyed po-
wer holynesse. who schal nowe
conford me or of whome schal I
now haue ayde or socowrse ys
thys the reward that yow on cur
syle iuys ye'd on to my s. for the
gret benyfytys that he hathe do-
ne to yow in prechyng the lyfly
doctrie and helig power syke mẽ
yow haue sondeynly chawn-
gid the gret honeur that yow ma
de on to hym on the sonday last
passyd in to ryght cruel despite.
how myght i than enyoy to tary
amongyst yow or to behold yo-
wer bisagis disseynid wyth rygh
tueus blod. seuere me not dere
son to lyue after yow ryght hys
ys that i be not disenouryd from
yow by dethe syus we haue thus
linyd to gyther deliuer me from
this cupl and cruel iuys whyche
thus haue put yow to dethe. for-
get for a lytle yt hyt be possible
power sorowes and attend on to
my prayer and reqst here powtr
pitueus mother discõfortyd gra-
wnd on to me the myppticiõ that
yow haue grawntyd on to the
thefte that hangyth on power
ryght hand say that I schal this
dey be wythyow in paradise gra
wnt me this dereson ãd hyt schal
suffice me. ha souereyne lord and
fowntayne of mercy. schal yow
deuye my humble requeste to me
whan yow haue grawntyd hyt
towon whyche apperteynyth no
thig on to yow by lynage. what
offence or forfait haue i done or
where in haue i yow displesyd.
that my petition schuld not be

herd of yow truly myche fortū-
nate ys he that hangyth be yow
whyd at i disdeyne nat. how be
hyt schew on to me also power
mercy whych so instantly desyer
hyt. Thys myght be the dolorou
se compleynt of ower blessyd la-
dye. and after woard to rhiectu-
re the hyche mystery of that pas
sion and how he schuld cū to lyf
agayne and how by that passiō
the world schud be sanyd & rede-
myd but ryght of tyn sche fel la-
mentable cōpleyntis for the gret
sorow sche had by reason of her
son. and for so miche as sche con
syderyd the distruction off the
iuys whych was to cū som tyme
reympyng agayust the synne of
ower for fathers whyche was
cawse of thys dethe. the resydew
of the. xvi. part of the tex. Than
whan iesus saw his mother and
the disciple whyche he louyd he
seyd to hys mother. woman be-
hold thy son and after to the disci
ple behold thy mother and fro
that ower the disciple receuyd
her as hys.

¶ Exposition.

ALthowghe here be a gret
chawnge made on to o-
wer blessyd ladye whā in the pla
ce of the mastre sche receuyth the
disciple. for god a man & the ma-
stre a seruant and for the son the
nepeu yet ower ladye toke in gre
that testam ont of hyr son vid or
dinance. in the whyche ys schew-
yd the holyneste of seynt iohā
& the recomandation of virgini-
te of on to virginite. whan ower
lord gaue on to in the guydance
of that tresour. and the doctours
conclude that iosephe was than
dede or ellys he wold haue put
hyr in hys keppyng whych had at
al tymes so diligētly accompay
gnyed her. But why doyth not
ower lord name hys mother ys
thys for disdayne of defaut of
loue certes nay but i wot not whe
ther the tendyr hert of ower lady
myght haue scuffeyd that word
thā wythowt cleuyng for sorow
and pytie.

¶ The. xvij. part of the text

AND from the syxt ower
derkenesse wer a pen all
the yer the on to the ower of noue
ād than iesus cryed wythe a hyg
he voyse hely hely lamasabatha
ni whyche ys interpretate my
god my god whych hast thow for
sakyn me.

¶ Exposition

Pitefull complaint ys in thyse mith wordys. Raison berythe here the cawse of the sensualite & spekyth for hyt whych ys all desolat and devoyd of confort. And so doyth raison cõplayne to god in the name of sensualite and sayeth myserably as in gret angwyche not knowyng where to haue secowre. Wy god my god why hast thow forsakyn me whyche the sensualite in the second parson as not knowyng hys godhed and hyt was so sere and wythe owt mesurne of or comparison plungyd of paines that in gret cõstreynt he seyd so Behold devout pruple the sensualite in ower lord at this tyme and yow schal clerly apperseve the prophesye fulfyllyd whyche sayeth. Oyow al that passe by the wey be hold yf ther was euer sorow to be comparyd to myne. Truly nay for in other sayntys the sensualite was reconfortyd by the spryt and by the vertues that were in hyt saythe hope and charite and other vertues in so miche that they reseuyd poynsly ther tormentys But in hym by the prouision of god hyt was other wyse for hys sensualite sofryd so mych as was possible. And all the cruel tormẽtys wyth myght be diuisyd were ministred to hym as god had ,puisded for ellys his godly regard might haue wythdrawyn the malice as seynt deuise wytnessythe. helas sayed hys swete mother hys sorow rebowndythem on me lyke as somtyme the synne cam frõ the womã on to the mã by reasõ whereof i schal redeme the forfayt of eve where to i am aggreable syus hyt plesyth god where in we may behold how ower blessit ladie whiche lyere as a mother for her chylderne to on to hyr wyt al humslite her sorow wyt entyre prayer lesechyng that hyt in party make satisfaction for ower offẽcys. where fore hyt plesyth godde that we chuld haue on to her recours in al ower aduersythys as on to ower most especial aduocate on to god

¶ The .xviij. partie of the text.

Som whyche were presẽt and herd hym crye helye sayed tarye let hus se yf helye wyl cũ and helpe the. and after iesus knowyng that al thyngis were accomplyschyd on hym to the end that the scripture where fulfyllyd he sayed i haue thurst whyche was the .v. woyd that he he sayed on the crosse.

¶ The.xix.partye of the text

A Uesselwas ther put full of vinaigre and in continēte won of them rami and toke a spōge ād sylyd hyt of vinaigre & put hyt on a rede and gaue hym to drynke and after that iesus had tastyd the vinaigre he sayed alys ffunchid and this ys the.vj.were that he sayed of the crosse.

¶ Expolition

IN thys wordys ys schewyd a gret constancy and perseuerāce agayust ower in cōstācy ād chawnge ablynesse whyche bring no thyng on to conclusion and spertection thys word was ryght dolorus on to ower lady by cawse of the departyng of hyr blessyd son whyche appro chyd.

¶ The.xx.partye of the text.

IEsus cryed agayu wyche a hye voyce and sayed father in thy handys i cōmend my spirit whyche was hys.vij. word and enclinyng hys hedde he yeldyd hys gost. O strong ād hyghe voyx that makyst the heryns to tremble o myghty and ryng voyx whyche goyst on to the hellys. O dethe ryght dolorouse for the whych al thyngis direct morne O deth pcieus whyche baynquischyt dethe o myghty dethe whyche sevourist the heliij.partyes in lymbe and purgatory. To them in limbe thow gyvest parfaict glory and on to thē in purgatori. thow makyst holy remyssion by the presence of the glorieus sowle of iesus crist or at the lest grawntyth gret and plentyful deliurance to the som holy to the other in part. Now art thow ower cursyd endy my evyl ffownd id thow hadist thowght wyth thy malicieus tranny to slyng the precieus sowle of iesus crist but the diuinite whyche was in hyt enclosyd and poynd hath perfyd thy malice and depryme the off the pray whyche thow thowght for euer to possede And thow syn agog thowght to haue distroyed iesus but as the womā egiptie whych wol haue had sole phe toke hys matyl and he klod lyke wyse hathe he lest wyth the the mantel of hys flesche ād now ys fled thy handys and estapid fre devoyd of dethe and mortalite.

¶ The.xxi.part of the text

AND by and by the bayle of the temple diuidyd on

sondyr from the heyght to the ba
the and the yerthe tremblyd and
the stouys were clouyn and the
grands oppinnid and many bo-
dyes of holy men whyche had
slombryd arroso and entryd in
to the holy cyte et apperyd to di-
uers.

¶ Exposition.

Take thow mãwyth hard
hert al blyneyd compas
siõ of thyr dethe ãd fere lyus the
bodyes whyche haue not synnyd
tremble do in the spiritualy that
whyche than was done visybly
diuide and breke the vayle of thy
ignorance whyche couervth the
and letyth the behold the sayne
of sayntys whyche owyth to schi
ue on thy sowle by trew beleue
tremble thow of the wengeance
of god whiche are cursid growñd
so that by that mevyng thow
mayest behelyd.

¶ The. xxij. partye of the text

An turion and they why
che kepid iesus seyng the
yerthe tremble and the grett and
soubdeyne chawnge of al oratu-
res dowtyt gretly enyoying and
glorifyend they sayed Thys mã
was ryghteus ãd truly he was
the son of god and al they why
che were present be heldyng the
wondyr knokyd ther handis on
ther be brestis by contrition and
were cõuertyd ãd al hys knowle
ge that stode farre fro hym and
many womã that cam in hys cõ
paygnie from galyle and ierusa
lem and.

¶ Exposition

Cayn now begynnyth the
prayer of ower lord to ha-
ue hys forre for they whyche be
held the miracles beleuyd for cẽ-
turins whyche was a knyght ãd
guuerneur of the mẽ that were
abowt hym beleuyd that he was
son of god he consydered the der
knes of the sonne whyche durvd
thre howres and eclypsit for the
whych eclipse of the son agayust
the cõmune cours of nature for
yt was in the ful of the mone sa-
ynst Denys of frãce the whych
was yn egypt yn that tyme said
that the god of nature suffrid or
els the world dekaillyt. Farther
more centurio bchyldyd that iesꝰ
had genyn vp the holy gost of his
owne wylle. for yf he had a great
boys by the whyche he scheuyd
that he mozth had lyuyd a lytyl
longer yf hyt had been his plasir
he saw the erthe quake the sto-

nes fle a ſõder ād many mo mar
uelles apõ thewhyche he myzth
ſolay hys mā hathe ſayd that
he ys the ſonne of god and how
thys day he hath ꝓmiſyd para-
dis to the tone of the theſys yꝑ he
ſayd fals he ſchold be the prodeſt
of al but he ſchowyth al te mek-
nes and a ſuffyrs al ſchame with
pacience wythe owt ſekyng hõ
nor or gloire for yꝑ he deſyryd
only gloire and renomme and
for that kaynyd hym ſelf the
ſonne of god thys myth noth a
byn that he wold thys ſchamful
ly haue been hangyd for hyt ys
no honour to be hangyd

¶ How on of the iuys aſt
that owr lord ieſꝰ criſt had
yeld vp the holy goſt yer-
cyd hys ſyd wythe a ſpere

¶ The. xxiij. party of the text

The iuys than forbycau-
ſe that hyt was the eſñ of
ther ſabat that no ded bodi ſchold
be left on the cros i that gret holy
day they prayd pylat that ther
hyps myth a been brokyn and
that they myth a beꝫ put downe
of the cros. Them comme the
kyntys and broyſyd the thyps
of the. ij. whyche war crucyfyyd
wyth hyne But whan they com
me to ieſus ſeyng hym deo they
dyd not bruſe hys thyps but on
of the knyztis oppnid hys ſyd
wyth a ſpe. e and inconting̃t ther
ſprange owtwant and blod And
he that ſaw thys genyd wytnes
And hys wytnes ys truthe And
he knouys for a truthe that he
ſawꝭ hyt to the end that ie may
beleue hyt for thes thyngis was
dõne to fulfylle the holy ſcriptu
re that ſayys. yow ſchal not bru
ſe the bones of hym Thã agayn
ſayys the ſcripture in a nother
place They ſchal ſe in to whome
they hathe tranſyched.

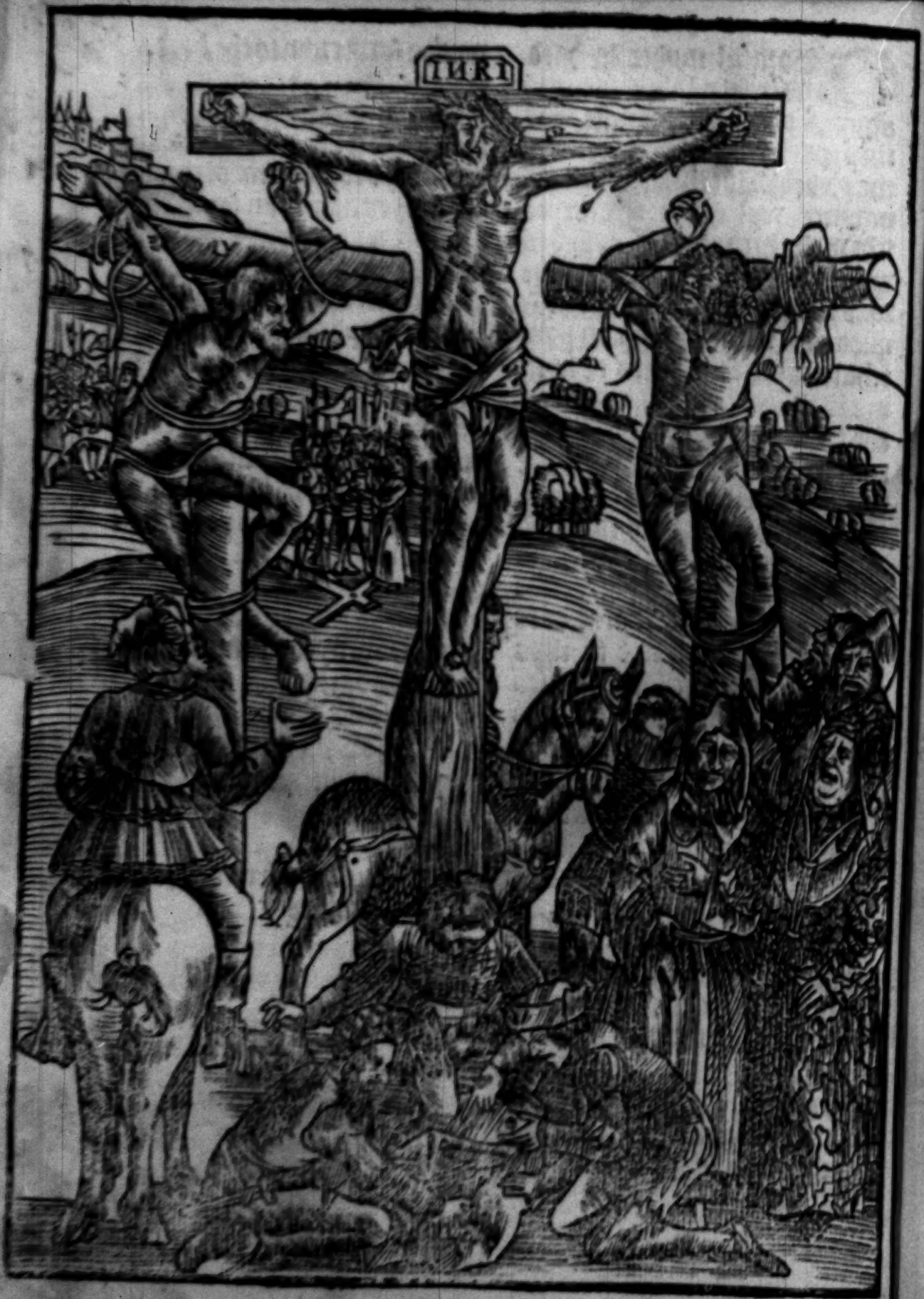
¶ Expoſition.

INRI

O Sorakful moder to hard and cruel ys thys ꝑsecutiõ agayuſt yow bleſſyd ſonne whã they ſpar not hys body the whyche ys dede But the dyuyne ordõ nawnce wyl ſuffyr hyt for to ſchew clerly that yowr bleſſyd ſõ was the trew lombe the whyche was ſchewyd by the lõbe of paſques. Of whon was ſayd yow ſchal not bruſe the bones of hym hyt is thã certayn that he was the trew prophet on whõ al the tokyns a for ſchewyd by prophetys war fulfillyd for of noue other they be not fownd fulfillyd And therfore wel hit ys to know that the anciennes ꝓphetes the whyche a fore ſeaſon hathe be fownd trew faillyd not in thys thyng. And by the ſame ſynnes and raiſons the apoſtyls ouercome the iuys by ther owue law ãd had conuertyd them yt they had not been obſtinat and blind but on more god wyl pouruoy for pagãs and heretiques. After ward the yuyns make kepe the ſepulchre and couerd hyt not wyth ſtõdyng they corrũpyd the kepars wyth monay of the ſepulchre ãd mad them ſay that the diſciples yn thon ſlepyng. And alſo yt god had not byn ded a fore he had ſuyd but awhyle after that that he was ſo ꝓcyd in the ſyde wyth a ſpere euyn to the hart. Than ſaynt iohã that the water le blod and the eſperit genyth wytnes of ieſus criſt The want betokmyd the ſacremẽt of the ant And ſaynt auguſtyn ſayth that the theef was baptiſyd wyth the ſame want for hyt faillyd on hi And what to the blod of owr lord yt hyt taryyd on the erthe i hold that al the blod whyche was of linterite and ꝓfection of nature humayn was receuyd i the reſurrection but a nother man of blod myȝt haue taryyd here wyth vs on the erthe as they ſayd the holi blod of hay lys and of bruges.

¶ How nychodemus and ioſeph darimathu toke the good lord don of the cros and how the biryed hi and put hym in hys tomb.

¶ The .xxiiij. party of the text of the euangille


INRI

Uhā ēuyntyd cōme A ri-
che mā and a noble of cu
riō dīsinier come frō aramathie
the cyte. The gloze saythe hyt
ys.x. leges frō ierusalē. Awas a
good man and a iust and ioseph.
washis nā thewychewas a clost
dīscipul of ies? for fere of the iuis
and he tarryd the kynddome of
god of hē beu conseyntyd to the
cowncell nor to the dedys of thes
men. He wē to pilat and askyd
the body of ieſus pylate merueyl
lyd yt he war sons dede and call-
lid cēturiō and askyd hym yt he
war dede whā he knew hyd he cō
mandyd the body to be renderd
Nichodem? cōme also that first
cōme to ies? by nyzth ād browth
a mystion of myrre and aloes a
bowt a hondred powud. Than
they toke the body of ieſus and
wroppyd hyt in a schet wyth spy
cis. as the iuys constemyth to
bery. And yn the place where he
was crucyfyydwas a gardyn ād
in the gardyn was a tombe new
in the whych was neuer mā a fo
re berryd yn.

¶Glose.

HRō the cros nuto tyl the
tombe was a hūdred fot
an tē Thē there for the euyn of
the sabat of iuys for cause that
the tōbe was ny ther they put hi
yn And pūt a great stone on the
forsayd monumēt and wenther
wayys. And ther was mary
magdalayn and the other mary
sytyng agayust the sepulchre ād
seyng the monumēt ād by what
maner the body of ieſus was put
tyn they turnyd bak and mad a
redy spyces and oinstemēts that
whan they comme agayue they
myzth oynt hym And for the sa-
bat the after al left cōmandemēt
of the law. At that howre of lat
euyn was the fast enteryng yn
to iherusalem. Syus that iow
tredolorous moder traueyllid ād
angupssyd loke to take the pre-
cieus body of yowr sōne ād that
ie may take hyt in to yower ar-
mes hyt ys wel to know that
yow kyst hym berys wetly and
mekly helas hyt was no sythe
kyssyng as was a for tyme And
schi toke hyt wyth pale chere yn
to hyr armes. tyl that hyr noble
face and hyr precieus westemēs
wer tat hedwyth the precieus wō
dys ant the noble blod I belyue
also that hys wel belouyd mary
magdalayn dyd clyp' hys fet in
hyr armes the whyche a for sche
had oyndyd and kyssyd and rul-
byd wyth hyr armes and wyppid
wyth hyr here and sche had recey
uyd ful pardon of al hyr synnys
Owr lady may of tyn timis say

adieu how ys so doloreus to depart
from my dere sonne for the spe-
rit ys vp to god and y tary here de
solat her hyn thys desert ād her e
yn thys mysere And after ward
whan a wold a beryyd hyt and a
takyn hyt owt of hyr armes sche
myzth say helas Nychodemis
and ioseph what vyl ye do vyl
yow that lay a way so sone the
body of my wel belouyd sonne
the speryt ys departyd to god ād
yet they take a way hy body frō
me And al that y grawnt that so
he schal be beryd for to fulfyl the
pfycy that hys sepulcre may be
glorieus That y wold to god hyt
war hys playsyr that y war be-
ryd wyth hym. Thā heoffice ād
the mystery of the sepulture and
of the sepulcre war fulfyllyd. Af
ter the moralite we schold lyke
wyse bery in owr hartis the glo-
rieus body of owr lord iesus crist
by penitēce and deuot remēbran
ce And wrap hyt in wyth schetis
of vtu of purite of chastyte wyth
constance and stabylyte. Nicho
demus and ioseph departyd but
owr lady saynt iehan and the o-
ther god wemē tarryd lāger but
the myzth cōme so fast that hyt cō
straynyd them to retourne how
deuout peple i pray iow regard
wyth yowr yys of the hard the re
turnyng of owr lady ād of saīct
iehan and of the other maries in
to ierusalem ye may thynk wel
that yn the way they schowyd
the places yn the whyche owr
lord iesus had been euyl intretyd
and offyntymes they returnyd
ther yen toward the holycros se-
yng. her he was strekyn her he
myzth no lenger bere the cros.
Here he commawndyd vs to we
pere no more and many mo pyt-
eus langages. After that they
comme al to geder in to on hostel
and salutyd many strangers wy
che war not of the sayd hostel for
hyt wel to know that diuers pe-
pul bothe men and wemē whych
wer Iesus conuertid mad a gret
assemble cummyng to confort
owr lady that honorable moder
And yn the entryng of the dore
sche thankyd them sayyng to
thē salut is. And al so al the dyd
gret hyr seyng Swet moder ta-
ke to yow syntconfort. After-
ward sche enterd yn to the hostel
and the table was layd for to ta-
ke sum refectiō the whyche was
wery lytyl in the end whan gra-
ces wer sayd owr lady solatorily
went in to hyr oratory and toke
hyr leue of saynt iehan that he
myzth go i to a nother chamber
apart by hym selfe Jf sum demā
did what owr lady myzt doo frō
thys owre vnto the resurrection.

I hold religiously wyth owt fin
dice that ſhe was rauyſchyd yn
hyr ſperyt or el els yn cõtempla-
tiõ and ſche departyd not owt of
that place where that ſche was ād
ſpoke to no body and went noth
after ward to viſite the ſepulchre
for ſche knew wery wel that he
wold ryſe the thyrd day Se moy
ſe yn the montayne ād ſaynt pol
yn hys cõuerſation and ſaynt ie
han the euangelyſt yn the cene
from the yle of thamos and ma-
ny mo wer rauyſchyd to ſe the ſe
cretes of ieſu cryſt hyt ys wel to
beleue that owr lady was not on
the erthe wowt the ſame grace
and ſpecyally in that howre and
yn that tyme that cõſolatiõ was
for hyr ſo neceſſary. Alſo con-
ſydryng the profond myſtere of
owr redemption and of that paſ
ſion Conſydryng alſo the excel
lent ioy (that neuer was noue ſu
che) of the holy faders whyche
wer in lymbo. and of the deliue-
rance alſo of them whyche wer
in purgatory And how the dign
te and the ſpyrit of the ſonne ga-
ue the clarte and yoy durable.
Alſo conſidryng how the ſolys
bleſſyd hyr whā ſche had browth
forth the frut of ther redemptiõ
ād of ther fathers yn eſpecial ſa-
ynt iehan bapty ſaynt anne and
hyr faythful ſponſe iuſt ioſeph
magnifyyd hyr and ſayd Bleſ-
ſyd be that holy moder and vier-
gyn hathe to vs browhth fyche a
ſauor. Hyt ys truthe that y rude
and ignorāt cā not nor may not
tel nor nõber the nobe conſydera
tions and contemplations that
owr lady myght a had tyl the ho
wre that hyr ſon glorieuſly ryſid
from dethe to lyue ym body ym-
mortel and impaſſible and ſche-
wid hym to that ſwet mother hit
ys wel to know ſeyng god kepe
the dere mother And ſche worſ-
chypid hī and than hyr poy was
renuyd and accõplyd ād myght
ſyng agayn Magnificat anima
mea dominum. Hy ſoul fayth
reuerẽce to the trw and ſouerain
lord. Hy ſperyt hyryſith yn god
my helth and ſauour. And we
yn thys end pray and ſay thys
prayar to god almyzty Ieſus
trew ſaueur of al the worlyd gra
wnd vs by the vertu of thy paſſiõ
that we of al owr ſynnys may
haue cleue remiſſion. Amen.

¶ Finis.

Up on ꝑ monday iesus retourned on to therusalem and whan he was in the tẽple ꝑ tuiks presented to hyn a womane tak in ad voultree.
Sche had offended ꝑ lawe: & brokn ꝑ bande of maryage. ffor ꝑ whyche offence aftyr ꝑ lawe sche had ꝺserued to be lapidate õ to dethe And whan the womane was browght be for thũs ꝑ seignrs of ther lawe & the pharysyẽs seyd to hym Maistre thys womane was latly fownd yn advoultree & taken and be owr laue sche schuld be lapidate to dethe. now schowys thy mynd yn thys mat for we wold gladly know thy sẽtẽce. And they seyd thes wordes for to reprhend hym yn hys answer ffor yff. he schuld haue seyd ꝑ sche had deserued dethe: they haue taken occasion to diffame hym on to the peuple of immanite rigueur & crudelite. And yff he schuld haue seyd ꝑ sche had not deserued dethe: they wold haue seyd that he was A trãsgresseur of the lawe of moyses and than they schuld haue occasion to put hym to dethe Tham thũs began to inclyne & bowe hys body & wyth the hys fyngre dydd wryte yn the er the the evãngyll wake the wroce. Bu
yl was the
to the iporti
they demãd
ꝑ the womã
aftyr ꝑ lawe
thũs stode b
ꝑ ys wythe
fyrst throw
des seyd: thũ
cond tyme:
fyngre yn t
sũm doctem
ys. Be caus
on to other:
apt to accus
whan they
se thyngs: &
ꝑ temple &
the ꝑ woma
sed hym sto
seyd to ꝑ wo
ꝑ whyche ac
man ꝑ hath
Than ꝑ wo
re no man h
And than ie
not condem
keep the fro
penance sch

On to hys deth doyth iesus
now depart
Beholdyng hys mother wo
wndid wyt sorowys dart
wych whan we do on to re
membrawnce cal.
wyth contryght hert in we
pyngs we may wel kal.

With terys off passyon
bewaylyng hys infinita
ble paynes syns he the onlysauy
eur off al thys world / wych at
won word off hys most myghty
wyl hath hus creat off nowght
wyt saff for ower redemptiō ten
dure so bytter and cruell paynes
so gret and intollerable that they
surmowntyd by infenight de-
grees all paynes that euer mor-
tall bodye enduryd. O dewowt
peuple prykkyd in hert wyth tē
dyr compassiō for hus say i my
serable creatours and power sub
iectys. for he the mirowre off
most excellent bonte / had neuer
hym sylyff spot off malice whe-
rof he myght worthely be repro
chyd but all the dolorus paynes
wherwyth hys precyus bodye /
from the stat off chyldhod in son
driwyse was aggrenyd for ower
weleth and exemple were accom
plychyd to tend that we myght
in hym behold te verfectiō off in-
that holy fridey i the wych he suf
feryd hys ryght āo wych ful pas
siō the dep off mysery and terys
replenyschyd he than schewyd
on to hus most habūdantly the-
stablyschyd loye and most par-
fyght charite / wych he so long
towerd hus had in hys brest im-
printed for thā dyd he on to hys
deth deyt Beholdyng hys mother
wowndyd wyth sorowys dart O
swet tonclose as mother now the
eyes off my thowght beholdyng
the lyght off the trew feyth en-
chadowyd in te boke off euangē-
listis vnder the clowde off para
bles and dewote estimation. O
how devl full was on to yo the
departyng off power son iesus
whan he dyd on to hys deth dyrt
and fyrst whan he tokit off yow
hys lōg fare wel on the thyrsday
at hys last suppyer whan bothe
he and yow were herbergyd i the
howse off lazarō and marie mag
dalene whā he made hys last via
ge on to therusalē tendure hys a
gre passion: helas how lamenta
ble was the departyng off yow
tweyn / whā yow sayd a dieu my
chyld my ouly recōfort and sola
ce from thys ower schal i neuer
enyoy power presens ne wyth
myn eyes behold yow in thys

moſt ſwet mother. adieu by fore
all other my beſt beloyd i the hā
dysof my father i geuyn of yow
the gouernawnce hyus i muſt
now acōplyche that for the why
che. i ſtryd thys world Or hyt ſo
may be that they ſeyd thus in be
way lygys and ſyghyngs and cō
playntes lāgorws for ſo mych
as the moſt extreme ſorowys
hyndryd ther tongys of ſpeche.
yow mother moſt beawtyfull
wyth ineſtimable pytie oppreſ
ſid as. i. may religiuſly cōtectu
re embraſed power ouly ſon of
all other moſt fayre the ſwet lā
be fowncey of inocency deboyd
of gall or bytterneſſe whych wēt
to be ſlayne. yet was hyt not he
whych ys bleſſyd god in etecnite
that yow ſo tendyrly embraſſyd
moſt pytyus mother and arre-
ſted yow pytyfull vyſage diſtey
ned wyth terys on hys ſculders
whan force in yow thorow con
ſtreynt power incōparable woo
was abated to whome yow ſeyd
after yow had agayn yow ſtren
gyth recouetyd. ſtare yow wel
my chyld for euer fare well. he
las my moſt dere ſon my father
my ſoverayn and god moſt glo
rius on to power puyſſāce be all
thyngys obeyſſant. i. power me
eſpecyall grace wyt ſak wyth o-
wt my merytys ſo iterly to loue
ād exalt by honowr to yowwyth
all meknesſe addreſſyng my ſup
plication haue mercy i beſeche
yow of me power mother and a
byde wyth me thys feſt of eſtyr
here in bethany teſcape the fury
of thyſe cruell iuifs whych thus
cōtinually euſne power deth ād
wold or now haue ſtoned yow in
the tēple asyow ryghtwel know
for. i. ſaw ther ſtoues by the why
ch the thretynnyd yow to the dth
yf power infinyte myght had
not euſchayyd the delinrance ly
kwyſe as now yow may eſcape.
how be hyt dere chyld powerwyl
be accomplichyd and not myne/
althowgh thys be on to me a my
che dolorus departyng and a to
herd farewel and wel trewly. i.
can not forſake yow/ but whe
ther ſo euer yow de go/ i. wyll ſo
lowe of all power gropertys. i
wylbe part taker Devowt reder
yf thow euer knewyſt the pay
nes of loue in eſpecill the loue
whyche ys dew betwene the mo
ther and the chyld thiuk what pē
cif hertes thyſe. ij. had whan ie
ſus dyd on to hys deth depart. ād
wat alſo myght ſay the dere belo
nyd of ieſus repentant mary-